THE PACIFIC.

FIRST PURE, THEN PEACEABLE — WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1328.] SAN FRANCISCO, CAL., AUGUST 2, 1877. [VOL. XXVI...No. 31.

Poetry.

For THE PACIFIC.]

Sunday Rhymes.

BY A WORKING WOMAN.

Though the darkness clings around us
As the mould around the roots,
Heaven implanted soul within us
T'ward the heavenly light upshoots;
And a Father's care is training,
With a firm and tender hand,
Till in perfect form and beauty
Heavenly plants before him stand;
And the blossom and the fruitage
Please the Master's eye and heart.
Of the heavenly world and glory,
Human creatures form a part.

Every thought of God begotten
Tendeth toward the father thought,
Waiting till the day declare it
What the patient God hath wrought:
Beauty out of ashes growing,
Sweet from bitter welling up,
Crown of Life from death upspringing,
Wine of God in golden cup. H.

Correspondence.

From New England.

Editors of The Pacific:

As I now recall it, the Ministers' Club of San Francisco recently discussed "The relation of the churches to the Young Men's Christian Association." The relation of the Y. M. C. A. to the churches of Connecticut has been one of the new features of the religious work here during the last two years. Thinking a brief account of this work would be of interest, I have collected a few facts, and give a few observations.

In October, 1875, their State Executive Committee resolved to canvass the state in a manner similar to that which had been employed so successfully in Massachusetts and other of the New England states in preceding years. They therefore prepared and sent out circulars to many of the country towns, expressing a willingness to hold gospel meetings with those pastors and churches desiring them. Many availed themselves of this offer, and some thirty-four series of meetings of about three days each were held in different parts of the state during the winter of 1875–6. These gospel meetings were conducted by laymen, members of the Y. M. C. A., who were chosen for that work. Some gave their time and bore their own expenses; others gave their time only, the Association paying their traveling expenses; a few received both compensation and expenses. But no cost of this work came upon the churches visited. Many of these gospel-workers, as they are styled, have shown marked fitness and ability for the work; and what is of far more consequence, the Holy Spirit has been pleased to own and bless their labors to a remarkable degree. Reports from the places in which these meetings were held, showed an aggregate of thirteen hundred conversions. It is not claimed that all these conversions are the result of the gospel meetings; for in many cases there was much interest before the workers were invited to assist, and in almost every case the good work was carried on long after they had gone. But it is fair to give this as a result of the work *in connection with* their labors.

During the past winter the work has been carried on even more earnestly, and some fifty-one series of the gospel meetings have been held. Many of the best pastors in the state have solicited and received their aid. The blessing of the Holy Spirit has continued to attend their labors, and many souls have been saved. It was my privilege to be present at one series of these meetings, (they stay three to fifteen days, as circumstances seem to indicate) and I would like to speak of that work in particular.

It was in one of the old churches, organized in 1724, in a town that has failed to secure railroad communication, and on that account has lost much of its former influence. The church there was in a similar condition—lacking in vital power, yet having a few faithful ones. They had enjoyed no special religious interest there for over twenty-five years. Active workers were few, and the great majority of the young people of the place were growing up without Christ as their Savior. During and following the week of prayer, some were praying earnestly for the blessing of the Spirit. On the 16th of January, a fellowship meeting of the neighboring churches was held there, and unmistakable signs of the presence of the Spirit were seen and felt. But what could a pastor in feeble health, having very few among his people to whom he could look for the needed help, hope to do? Here he appealed to the gospel-workers, and three of the brethren came to his aid. The result was such an outpouring of the Holy Spirit, such a harvest of souls as had not gladdened the church for thirty-three years. The young, the middle-aged, and those with silvered heads were alike the subjects of its power. Upwards of fifty expressed hope, nearly forty of whom have already united themselves with the church.

When the workers closed their canvass, in May, some thirty unaccepted invitations, asking for an early visit, were in the hands of the committee, and at a recent meeting they resolved to continue this work during the coming year. M.

Sabbath-school Lesson.

Lesson for Sunday, Aug. 12th, 1877 —Acts xvi: 22–34.

PAUL AND SILAS IN PRISON.

I. *The persecuted apostle.*—Paul and his companions fared no better in their new field than they had fared in the old. At Lystra, Paul was stoned; at Philippi, Paul and Silas were beaten and cast into prison.

(22.) "And the multitude rose up, etc."—not to lay hold of them with violent hands, but simply to accuse them before the magistrates. "And the magistrates rent off their clothes, etc." Listening to the clamors of the people, the rulers of the city stripped Paul and Silas, and ordered them to be beaten.

(23.) "And when they had laid many stripes upon them." Paul says, in 2 Cor. xi: 25: "Thrice was I beaten with rods." This is one of the times to which he refers; the other two the historian has not recorded. As full of suffering and persecution as the history is, it does not tell all that these faithful Christians endured. The beating was with rods or switches bound together, and inflicted upon the naked body, the victim being bound to a post. The punishment was no ordinary beating. They laid "many stripes" upon them. "They cast them into prison, etc."—as though they were to be detained for further punishment.

(24.) "Thrust them into the inner prison"—in obedience to the command to "keep them safely." "In the stocks" —an instrument of torture as well as confinement. No wonder Paul afterwards speaks of being "*shamefully* entreated at Philippi." (1 Thess. ii: 2.)

II. *The rejoicing apostles.*—(25.) "Prayed and sang praises." Notwithstanding the severe treatment they had received, these two suffering men, with their flesh torn and bruised, their feet so confined in the stocks as to greatly increase their pain, upon the hard prison floor, looking forward to the morrow with expectations only of renewed and perhaps more severe persecution, made the midnight air to resound with songs of praise. Does this seem strange, that Paul and Silas, in pain, in prison, in expectation of still greater pain to be endured, should break forth in songs of praise? How like the apostle who exhorted others to "rejoice evermore," to rejoice even at this time! How like him who wrote, "Be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God"—to sing praises even in prison! He who knew that "all things work together for good to them that love God," might well, after he had "prayed," "sing praises." Every Christian's trust in God ought to be such that he shall, at all times and under all circumstances, be full of joy, even to singing. The promises of God are full and complete; believing them, there is no occasion for fear. Consecrated to Christ, and engaged in his service, all suffering for his sake will cause the heart to rejoice.

III. *The prison opened.*—(26.) "A great earthquake." Not an uncommon occurrence in that part of Europe. "All the doors were opened, etc."—hardly, we should suppose, as the result of the earthquake, but in connection with it—miraculously, by the direct power of God, in answer, doubtless, to the prayers of Paul and Silas. Whoever opposes, God's work must go on. If we are engaged in his service, we cannot fail, for we have the power that created the universe to assist us. "If God be for us, who can be against us?" While the Christian yet prays, God grants the blessing, so that he may ever mingle praise with supplication.

IV. *The anxious jailer.*—(27.) "And the keeper of the prison, etc." What a contrast between the feelings of the believing apostles and the unbelieving jailer! They who trust in God rejoice even in the midst of suffering and danger; they who trust only in themselves and others are filled with terror at the mere expectation of evil. The jailer was about to kill himself, thinking the prisoners had escaped, because he feared the magistrates who had charged him to keep them safely. He knew no higher power to whom to look for help.

(28.) "But Paul cried with a loud voice, etc." The voice of the Gospel is ever loud and urgent, and its cry is: "Do thyself no harm." It bids men not despair on account of anticipated calamity. The expected evil may never come, and if it does, there will be strength given to withstand it. "My grace is sufficient for thee."

(29.) "Came trembling"—in great fear, but not now in fear of punishment from the magistrates, as his question and the answer of Paul and Silas will show.

(30.) "What must I do to be saved?" The jailer had, perhaps, heard Paul and Silas preach, and knew something of the doctrines which they taught. The manifestation of divine power which he saw in the earthquake and opening of the prison doors, together with Paul's words and manner, must have brought home the truth to his heart, and convinced him of his need of the salvation which these men had been preaching, causing him to be anxious, and bringing him to the feet of Paul and Silas, a humble inquirer. God's Spirit sometimes convinces men suddenly of the truth of the Gospel, and makes them to cry out anxiously, "What must I do to be saved?"

V. *The converted jailer.*—(31.) "And they said, etc." There is no attempt now, on the part of Paul and Silas, to allay the jailer's fears. He has sufficient cause to be anxious. That which he fears is a real danger. But they tell him immediately how he may be saved: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." They preached to him the gospel of salvation—salvation by faith—salvation free to all. What an opportunity here to hold up Christ to each scholar as *his* Savior! "Believe, and *thou* shalt be saved." Perhaps there are anxious, inquiring souls in our classes. Here is the very truth they need. Can we not speak some earnest word that will lead them to Christ? That is our business as Sabbath-school teachers, and here is our opportunity. Pray earnestly, and then speak boldly. God will do the rest.

(32.) "And they spake unto him, etc." —gave them sufficient instruction concerning the doctrine of the Christian religion to enable them to believe.

(33.) "And was baptized, etc." There was no delay. Gospel-truth strikes deep, but it is quick. They believed, and were saved, and immediately confessed Christ by being baptized.

VI. *The fruits of conversion.*—(33–34.) No sooner was the jailer converted than his new life bore fruit. Before his conversion, he committed Paul and Silas unmercifully to the stocks; now, he washed their stripes. Before, he was terrified, and drew his sword to take his own life; now, he rejoices, "believing in God." The religion of Christ is rich in its fruit-bearing. It makes us kind in our feelings and actions toward others; it causes joy and peace to spring up in our own hearts.

The Standard of the Prophet.

The Standard of the Prophet—the Sanjak Scheriff, or Grand Standard, as it is called—is the principal banner used by Mahomet in his wars, and figured notably on the occasion of his triumphal entry into Mecca. It is a piece of dark camelot some twelve feet long, and it is said to have formed part of the curtain which hung before the door of the room belonging to the Prophet's favorite wife, Ayesha. With a view to its protection it is covered first with another flag—that of Omar, the second caliph—and in the next place with forty coverings of taffeta; while over all these envelopes is a case of green cloth. It should be proof against all harm, one would think.

To enhance the sacredness of the standard, a copy of the Koran in the handwriting of Omar has been placed within its wrappings, and likewise the silver key of the Kaaba which was presented by the Scheriff of Mecca to Selim I in 1517, when the Caliphate of the Moslem world was transferred from the last of the Abbassides to the Ottoman dynasty. Yet another copy of the Koran—written, it is said, by Osman, the third of the caliphs—is contained in a square silver box which surmounts this Labarum of Moslem hosts.

The Sanjak Scheriff was brought to Constantinople from Damascus in 1595, and was thence carried to the Turkish army then engaged in a war against Hungary and Wallachia. Previous to that time it had been carried at the head of the annual pilgrimages to Mecca. It is, however, only when the Sultan himself or his Grand Vizier assumes the personal command of the army that the Sanjak Scheriff is borne into battles. When a campaign is intrusted to ordinary officers the Sacred Banner is simply displayed in the capital at the opening of the war. In time of peace it is kept along with other relics of Mahomet in a chapel attached to the seraglio.

From the description given of the Standard of the Prophet, it will be evident how strongly it appeals to the religious feeling of Mussulmans. It carries them back to the days and the scenes in which their faith came into the world, and to the men whom it carried to victory. Mahomet, Omar, Osman, the Koran, Mecca, the Kaaba, and all these names suggest, pass before the vision at the sight of the Sacred Standard. War under such a banner becomes war in the service of the Faith; and is liable to all the excesses which men allow themselves to commit when they regard one another as the enemies of God and the objects of His curse. Let us hope that the Standard of the Prophet will not be disturbed.

NEW TONE IN ENGLAND.—Certainly, says the English correspondent of the "Christian Intelligencer," there was a special fitness in having such a man as Lord Northbrook in the chair of such a noble institution as the London Missionary Society. The Earl of Northbrook has recently returned from his arduous post of Governor-General of our vast empire in India. He has won fame of the purest kind by the ability with which he grappled with the famine in that realm. And his personal testimony, "from his own knowledge and experience of the noble work missionaries are doing in India," is worth volumes. What a change has taken place during the last few years in English feeling in regard to foreign missions! I can remember, within the last five years, the London press with united voice sneering at missionaries, and speaking pitifully of "the fanaticism of servant girls throwing their hard-earned wages into the missionary box at Exeter Hall." Now, the same papers testify to the fact that missionaries have everywhere been the pioneers of civilization and geographical knowledge, quite apart from their higher work. And now such men as Sir Bartle Frere and the Earl of Northbrook preside at these missionary meetings. And the change of feeling may truly be said to be largely due to one brave life and one tragic hero-death—that of David Livingstone. It was touching to hear his father-in-law, the aged Robert Moffat, speak at the annual missionary meeting of the United Presbyterian Church of Scotland, a few weeks ago, and urge that, if the Christian churches would but awake to their responsibility and their power, one fifty years would win the world to Christ.

THE WOMAN'S BOARD OF THE PACIFIC.

CONDUCTED BY SARAH EDWARDS HENSHAW.

Mrs. Luther's Paper.

We spoke last week of the admirable paper written for the Woman's Baptist Missionary Society, by Mrs. R. M. Luther, of Bennington, Vt. This week we reprint a portion, and will endeavor to conclude our extracts in the next issue of THE PACIFIC. It should be issued in some compact, attractive form for general distribution, and no doubt it will be, and we bespeak a copy for each of our auxiliaries, and an indefinite number for our Board, whenever thus to be obtained. Such a "campaign document" we have seldom had.

The paper in question opens by asking, "Where shall we work?" and finds answer in the command, "Go ye into all the world." Then the writer takes up the question of comparative effort, thus contrasting what is done for our forty millions at home and the nine hundred millions of heathen.

"In the United States we have forty-one powerful organizations for the proclamation of the gospel, and for special Christian work in this country alone; namely, eighteen home mission societies, five freedmen's societies, two Bible societies, eight ministerial education societies, ten religious publication societies.

"On the other hand, there are in the United States only seventeen societies for foreign mission-work. The contrast becomes more glaring, when we consider that these seventeen foreign missionary societies represent the entire effort of American Christians for the evangelization of nine hundred millions of heathen; while the forty-one societies for home-work do not claim to do more than a portion of the work annually performed among the forty millions of inhabitants of this enlightened land.

"Nearly every State has in it organizations for Christian work within its own limits. The State conventions, State Sunday-school unions, State Bible societies, and State young men's Christian associations, are earnestly and successfully engaged in cultivating the waste places, and supplementing the more limited and yet faithful efforts of the individual churches scattered throughout each commonwealth. Furthermore, each city, town and village is supplied with more churches than are strictly necessary for the church-going portion of the population. Few of them are more than half filled on Sunday; and they are not empty because the people cannot, but because they will not, come in.

"In the village of B——, where I reside, we have less than three thousand inhabitants. About six hundred of these are Catholics. Of the remainder, six or eight hundred go to no church whatever. Is it because they do not know that there are four Protestant churches in the place, to any one of which they would be welcomed, and where, if need be, they would be given a free sitting? Every family has been visited, and urged to attend the services of *some* church. Their children have been invited to every one of the six Sunday schools; and whole families have been clothed, and otherwise assisted, in the vain hope, that, in return for all this outlay of money and effort, they would gratify the donors by coming to their church.

"Does a new family move into town, how quickly are they visited, and invited to 'come to OUR church!' You should see, as I have done, the crestfallen look of a zealous church-worker, on being informed by the new family that they had already been visited, and secured for another church. I would by no means ridicule these earnest efforts to fill the vacant pews in '*our* church,' or to increase the attendance on 'our Sunday-school': but I refer to them merely to show how fully these church-fields are cultivated. Every church has its Sunday-school, and some have mission-schools in addition.

"In B—— we have four Protestant Sunday-schools, affording ample accommodation for *every child* in the village; but some of our faithful workers are so fearful that they have not done all their duty in sustaining these four schools, that they have established two mission-schools in the outskirts of the village, where by dint of much coaxing, numerous Christmas-trees, picnics, and other entertainments, there are gathered a few dozen children, who could just as well come to the other schools. Far be it from me to decry this effort, or to call it needless. Would that these faithful workers, in addition to all they are doing, could have time and strength to go to every house once a Sunday, and brush the dust off the neglected Bibles, and read to and pray with those who will not read and pray for themselves! But when one of these devoted but near-sighted Christians comes to me and says, 'You are giving too much for foreign missions; why, the churches in our village are giving five hundred dollars every year for the heathen;' that is enormous; charity begins at home; we should not send bread to others when our own children are starving; just look at the ignorance and vice right here among us,' I reply, 'Yes, we are giving five hundred dollars for the conversion and education of nine hundred millions; but we are paying, in the three items of school-tax, ministers' salaries, and Sunday-school expenses, no less than fifteen thousand four hundred dollars for the benefit of the less than three thousand inhabitants of our village. In other words, we are giving one two hundred-thousandth of one cent for the conversion of each heathen who has never heard of Christ, and FIVE DOLLARS for each heathen here, who has a Bible in his house, a free library where he can go daily and read, four churches and six Sunday-schools within a mile of his home, and some six or eight hundred earnest Christians all around him, from any one of whom he could learn the way of life, if he were to be deprived of all other means.'

"These figures appear startling; but all I ask is, that you will kindly take paper and pencil, and set down, first the population of the place in which you live; then add up the various sums spent in your town for ministers' salaries, Sunday-school expenses, and educational work, and put the quotient by itself. Then add together the contributions of the various churches for foreign missions, and divide this sum by nine hundred millions. Then compare the two quotients.

"Does some one say, 'You should not take an insignificant little village among the Green Mountains as an example; if you would come to our town or city you would have to make different estimates.' Perhaps I might; but I think I should find a similar proportion. If you give more for foreign missions, you will probably find that your home expenses are larger than ours; and I doubt if under the most favorable circumstances you can bring the proportion to *one cent* for each heathen abroad to *five dollars* for each unbeliever in your own town."

[To be concluded next week.]

WEBER PIANOS ARE THE BEST

Complete Triumph

AT THE CENTENNIAL,

As shown by the figures of the judges, which are the the **fundamental basis of all awards.**

WEBER.

	Bristow.	Kupka.	Oliver.	Schiedmayer.
Tone.....	6	6	6	6
Equality...	6	6	6	5
Quality ...	6	6	6	6
Touch.....	6	6	6	6
Total....	24	24	24	23—95

Out of a possible 96.

Thus the Weber Piano received 95 out of a possible 96, while the highest number reached by any other of the forty manufacturers who competed, was only **91 out of a possible 96;** and a juror adds: "Weber's Pianos are UNQUESTIONABLY the BEST PIANOS on exhibition. Weber's Grand Piano was the MOST WONDERFUL PIANO I EVER TOUCHED OR HEARD," and **Weber Pianos must be recognized beyond controversy** as the "Standard for Excellence in every particular,"

UNDOUBTEDLY SUPERIOR to those of the American Manufacturers claiming the first prize at London, Paris and Vienna.

SHERMAN & HYDE,

Music Dealers,

CORNER OF KEARNY AND SUTTER STS.,

San Francisco.

Home Circle.

Fate's Ship.

It was a wreck, a fearful wreck!
You saw your ship go down at sea,
With Love and Hope upon the deck,
And Faith upon the bended knee;
Hate's waves, with foamy mouths, snarled up,
Like ravening beasts, in mad despair;
You, Christ-like, took Affliction's cup,
And calmly drained the sorrows there.

Malignant Envy arrow hurls,
With cunning, sly, deceptive art;
You saw Love's bright and costly pearls
Dissolve in acid from the heart.
Your earthquake anguish never stirs
The bargaining men who live on 'Change;
It shocked not Mammon's worshipers,
To whom fond Sentiment is strange.

Alone you watched your ship go down,
And with uplifted hands you cried;
Then flung to earth Life's withered crown,
And grasped the Cross you once defied.
Your crew were Hope and Love and Faith,
All robed in radiant rainbow dress;
But Discontent, that pirate wraith,
Sacked your heart's hold of happiness.

An iceberg, named Indifference,
Cleft slowly through Doubt's twilight shade;
It froze all holier, nobler sense,
And of Hope's ship a ruin made.
You ne'er may raise that ark again—
Its pilot, Love, in tears was drowned.
Ah! who would nurse a semblance vain,
A clown with shreds and patches bound?

You bow your head, and humbly sob,
And buffet change, the work of time;
And rave at Fate, who thus can rob
The heart of all it held sublime.
But wherefore storm? Look to the east:
See those blue walls all streaked with gold,
Type of that realm where angels feast,
And love shall bloom that ne'er grows old.

The mosses, gold, and red, and green,
Garb the black rocks along the strand
Where "Merced's" pine groves deck the scene,
And mountains, like great heroes, band:
Unfolding like huge tomes to view
Where centuries print their granite page.
Then see how soft God talks with you,
In peaks and falls more grand with age.

He sends a ship across Time's waves,
To bear thee to a heavenly port.
Like phosphorus floating over graves
Will seem each burning earth retort.
Then nail thy mind no more below;
Thy ship shall rise with spirit freight,
To anchor where God's lilies blow,
In seas beyond the Eternal Gate.

Both Sides of Life.

One bright afternoon in June, I was seated cozily by my open window, enjoying the delicious perfume of flowers, and the rich music of the birds flitting among the trees, when a carriage containing a happy group of people attracted my attention, so as to disturb the reverie in which I was indulging.

As the carriage rolled by me, I could see that its occupants consisted of a finely-dressed lady, who was seated by the side of a gentleman, evidently her husband. He seemed very proud of his queen—for queen I must call her—while opposite them sat two young ladies, attired in silks, laces and diamonds, This party belonged to the upper ranks of life.

"Who is that tall, graceful young girl, walking so rapidly down the street?" remarked the gentleman in the carriage, to his daughters.

"She appears to be a shop-woman. See, she has a bundle of work in her arms. A pretty girl, her face as fair as this bright morning. Oh, pa, how happy I should be, if I only had her health and strength!"

"Wonder what she thinks of our turn-out?" remarked Mrs. H., who had been eyeing her closely during the conversation of her daughter and husband.

Let us peep in upon her thoughts. Her face is tinted with the rouge of health, but her heart is not at rest. Something in her manner betokens her dissatisfaction with her position in life. She gazes at the occupants of the carriage, as if to say: "How happy I should be, if I only possessed those satins and laces."

Look on yonder corner. Who are those ladies, chatting so earnestly together? They are dressed with great taste, and evidently are acquainted with Mr. and Mrs. H., and daughters. Did you not see them bow as the carriage passed around the corner? Was I mistaken in the remark I heard one of the ladies make? I think she said: "I wish, from my heart, that I possessed Mrs. H.'s beauty and grace. I would willingly relinquish my position and wealth."

Ah! who is this man, bent with age, and carrying a saw on his arm, coming up the street? See how he eyes the carriage and its occupants. Methinks I hear him say: "My race is nearly run. I shall cut only a few more logs. What a blessing to be born rich! I am so tired. If I only had money, I could ride."

"Oh, father! See that old, old man! How healthy, even in old age, he looks."

"Yes, my daughter. Health is riches beyond worth. If I could purchase for you his health and strength, I would be willing to give up all our wealth."

My dear friends, are not these true photographs of life? How many of us are contented with the wealth, whether it be of health, money or lands, that God has so abundantly given us? Whatever our lot, how many are sighing and fretting for what they have not!

It was not by accident, or without design, that we came into the world. By continually thinking of the things that surround us, we are apt to forget the blessings showered down upon us by Divine Providence. Wealth and health are extremely uncertain. Fire may sweep one from us, while all mankind are liable to illness. None of us, however strong, are secure from contagion. Now, the question I would ask is: Are our actions and deeds such as will always find favor with the Almighty? If they are, then why not be contented with the blessings we enjoy at his hands?

Godliness is Profitable.

1. *Godliness makes a man honest*, and infidelity being the judge, honesty is the best business quality. I care not what may be a man's other gifts and advantages, if there rest on his character a suspicion of double-dealing and deceitfulness, he is rendered incapable of large and permanent success. Now we say this, integrity and truthfulness are insured by a man's godliness. We do not say that he may not be honest without piety, but we say he cannot be pious without honesty. Confessedly, every truly pious man is an honest man, and therefore godliness, which develops and strengthens honesty, aids unto business success, and so "is profitable unto all things."

2. *Godliness makes a man industrious and earnest;* and industry and application are elements of all worldly success. An indolent man, I care not what may be his other qualities, will prove in the end a failure. He must rise early and sit up late, and eat the bread of carefulness who, amid the jostling rivalries and crowded professions of this world, becomes opulent or eminent. And this is the very thing which godliness produces. A man may indeed be industrious without religion, but he cannot be a truly godly man without industry; for godliness means "godlikeness"—being like God. And God himself is eternally busy—all, all glorious beings are as well untiringly busy. No man ever dreamed of a lazy angel; and there is no such thing as a lazy spirit in heaven—no night for sleep there. They rest not, day nor night. And so God himself declares of the indolent and inefficient man on earth who provides not for his own household, that he hath denied all Christian faith, and is worse than an infidel, and that no man can serve God at all who is not as well "diligent in business" as fervent in spirit. Godliness, we repeat it, makes a man industrious, and thus proves itself profitable to all business success.

3. *Godliness makes a man prudent and forecasting*, and manifestly such prudence and forethought are essential to success. Man cannot rest in the present like the beast and bird, trusting to the promptings of instinct to secure a passing good, or to escape a pressing evil. Man is gifted with reason and foresight, and he must exercise them. A bird swings in a tree, letting God think for him, but a man must think for himself. He must watch for the harvest, and have his sickle ready. He must foresee the coming tempest, and put his bark in storm-trim. The successful man is always the man sagacious to pr ocure future probabilities. The successful physician anticipates the approaching type of disease. The successful merchant foresees the future demands and purposes of the market. Forethought is essential to all earthly prosperity. But godliness tends directly to develop and strengthen this quality in human character. The very faith by which he walks is nothing more than an elevated and sanctified forethought—the resolute, earnest looking about and beyond the present moment to perceive future good and escape future evil—to lift the eye from the fading things of time to the eternal things far away and beyond. Godliness, as a fixed habit of life, leads a man to look unto and live in view of the future; and that, by cultivating forethought, aids in business success, and proves itself "profitable unto all things."

4. *Godliness makes a man firm and decided*, and confessedly firmness and decision are grand business qualities. We do not care what else a man may do—if he cannot say "Yes" and "No" with a downright emphasis, he will never make a business-man. I do not mean that brute stubbornness is an excellence. A noble and magnanimous yielding in all things, save great principles, is a quality essential to all grand achievements. A rock yields to nothing, and is always a stone; a reed yields to everything, and is always an osier; but it is the glory of the *oak* that it will yield every branch, and spray, and leaf to the gentlest zephyr, but stand, meanwhile, in majestic strength against the rush of the hurricane. And if a man attain true eminence in any walk of life, rising above the insignificance of the fixed rock and the facile reed into the glory of the oak's great height and strength, it will be as a result of that beautiful composite of gentleness and firmness which made Paul, on the one hand, all things to all men, and made him, on the other, the champion against the world in arms, and made him, on the whole, the chiefest of the apostles and the noblest of men. Now I need scarcely show you this very firmness is a product of godliness. The first thing the Gospel teaches us is to say "No," "No," decidedly—to stand up in the very path of evil solicitation, and frown and spurn the foul thing away from it. And the habit it sets itself most carefully to cherish is, that fixedness of purpose and firm religious decision which will enable the soul to weather the storms of temptation, and escape unwrecked from the wild sea of life—to say "I will," with Daniel, in spite of the lion; "I won't," with Shadrach, before the fiery furnace. Therefore, in cherishing a man's character, this noble quality, godliness, tends to success in life, and proves itself profitable unto all things.

Now, our limits forbid us to pursue these thoughts further. Do it at your leisure, and you cannot fail to perceive how every element of character tending to success in worldly business is encouraged and strengthened by personal piety, and so patient and universal is this truth, that the veriest infidel on earth will prefer as his partner in trade, or physician, or counsellor, of clerk, or salesman, or bookkeeper, or grocer, or gardener—will prefer, indeed, in any and every earthly occupation, the real Christian to the avowed infidel; and he will think twice before he deals with a man whom he finds reading Paine's blasphemies, and will rely almost instinctively on him who makes God's Word the name of his counsel; and if, through years of toilsome and trying life, the merchant or the professional man has proved himself a sincere and humble Christian, then the whole community will intrust their interests to that man unhesitatingly, and verify their faith in the divine oracle that true godliness is profitable unto all things.

Pioneering for Christ in the Rocky Mountains.

The first church organization and first church building in Lake City, Col., as well as all the San Juan country, was the Presbyterian. The organization was effected by the frequent trips of Rev. Alex. M. Darley from his home, a hundred miles away—trips that involved great hardships, some personal danger, and expenses that have left him still in debt, upon which he has to pay interest at the rate of twenty-four per cent.

The church building was erected largely by the labors of Rev. Geo. M. Darley, missionary in charge. Day after day he toiled in the building, from 5 A. M. to 9 P. M.—as long as he could see to work—until three times he was laid aside by mountain fever, and then lay in his little log cabin, tossing on a bed of shavings, with his boots for a pillow. Little does the church at large realize the sufferings, hardships and perils incident to church work at the fore front.

Last season a new settlement started up to the west of Lake City. It was the extreme settlement toward Utah. As it flourished, appeals were sent for ministers. The Presbyterian church, the pioneer church of the Rocky mountains, often in advance of their zealous Methodist brethren, heard the appeal, and I requested the Rev. Geo. M. Darley, of Lake, to visit them as early as possible. To know duty is to attempt its discharge, with Mr. Darley.

Finding a young printer that wanted to go to Ouray, they procured a burro to carry their blankets and provisions, and started out on foot, March 20th. The snow was from one to five feet deep, and the distance 125 miles, through a wilderness without an inhabitant, except at the Ute Indian Agency. The first day they walked 25 miles, reaching a deserted log cabin. During the day, the tin plates and coffee-pot were lost from the burro; and the third day, the bread, by constant jolting upon the burro, had become so fine as to necessitate eating with a spoon; while the snow-storms were so continuous that much of the way they could not find any wood dry enough to make a fire. After a couple of hours' sleep they were up and on their way, at 5 A. M. All that long day they tramped through the snow, in the face of a snow-storm so severe that they only made 15 miles. That night they lay down in the snow, in a roofless cabin. Unable to sleep in their wet clothes, they arose at midnight, and at 3 A. M. started on, making by night 34 miles. Lying down in the mud and slush, they were kept awake by the wolves, scenting the provisions, and coming so near that the snap of their teeth in the darkness had a most ominous sound. The fourth night, in the midst of a severe snow-storm, they reached the Indian Agency, having had altogether only about three hours' sleep in three nights. Four days and three nights their clothes had been soaking wet, and part of the time frozen. Their feet and legs had swollen to twice their natural size, and they were in danger of being permanently crippled. While bathing their limbs with whisky, an old frontiersman looking on thought it a great waste of the whisky. He would have taken it internally and rubbed the limbs with the bottle.

And now comes the last and hardest day of all. It is 25 miles to Ouray, every step of which will be acute pain and torture. In that 25 miles the Uncompahgre river, a rushing mountain torrent of ice-water, is to be waded 21 times. Only able to crawl out of their blankets with great pain, they started on that journey, the horrors of which none can know who has not been similarly situated. Coming to the river, seizing hold of the ears and tail of the burro, they would throw him off the steep snow-bank into the stream, and then plunge in after him. Placing a pole in the rocks below them, they are kept from being swept down by the swift current; and thus, waist deep, they wade through the ice-water to the further shore. Another mile through the snow, and then another ice-bath. And thus, snow and ice-water until 8 P. M., when they reach Ouray, Rev. Geo. Darley being the first minister of the gospel to visit that place.

Pluck always wins in this country, and it is not to be wondered at that the citizens of Ouray, of all denominations, rallied around the blue banner of Presbyterianism, and gave their names for a church organization.

THE MAKING OF WILLS.—The "Christian Intelligencer" says on this subject: "The will is, or should be, the last expression of the judgment and conscience of him who holds the gold and silver which are the Lord's, as affecting the disposition of what God has entrusted to his stewardship. The labors, the cares of the years of his business, have not made the money his own, as he is taught by the certainty that if it does not leave him before he dies, he must leave it then. The life, the strength, the intelligence, the opportunities of acquisition, the faithfulness of others whom he has used—in short, everything by which money grew in his care, were all the gifts and graces of his God. The uses which he may make of it are not matters of his own determination. Relations are established on divine authority between himself and others. Over him, with reference to God and what God bestows, and also with reference to others who are with himself creatures and children of God, and their good, the law of love reigns. From the time that labor and skill, meeting their reward under God's favor, place the means of support and benevolence at his disposal, the question, "Lord, what wilt thou have me to do?" assumes special significance. Has God done all, that one's selfishness should grow as means grow, or that love should expand? Life will be the answer to this in each case. The power and influence of its lessons upon the heart and judgment will display themselves in the last will and testament. These things are to pass out of his hands—for what purpose? Their passing shall teach himself and all others to whom God makes him a lesson, that they are God's."

A DEVOUT LIFE.—"Zion's Herald" has a pithy note on this subject, as follows: "A devout life has untold power. Like the forces of nature it is often hidden or obscure, but it holds and shakes the world. Men may refuse to hear your preaching; they are not able to evade the argument of a blameless and holy life. The aroma of it fills all the atmosphere; its doctrine distills like the gentle dew, or like the small rain on the mown grass; its lines go out through all the earth, its words to the end of the world; there is no speech or language where its voice is not heard. Your religion, to be of any worth, must be such a life. Profession is well, but it is only the gateway to the life—only the sign of the inward substance. The Gospel was not proclaimed to give you a creed, but to render possible to you a devout life. You will be a power among men, not in proportion to your knowledge, or your natural endowment, but in proportion to the sanctity and fullness of your religious life."

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Miscellany.

CITY OF GOD.

My feet are worn and weary with the march
Oe'r the rough road and up the steep hill-side;
Oh city of our God! I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, weary, toiling on,
Day after day for perishable meat;
Oh city of our God! I fain would rest—
I sigh to gain thy glorious mercy seat.

My garments, travel-worn and stained with dust,
Oft rent with briars and thorns that crowd my way,
Would fain be made, Oh Lord, my righteousness!
Spotless and white in heaven's unclouded ray!

My eyes are weary looking at the sin,
Impiety and scorn upon the earth;
Oh city of our God, within thy walls
All—all are clothed again with thy new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still again;
When shall my soul thy glorious presence feel,
And find, dear Saviour, it is free from stain?

Patience, poor soul! the Saviour's feet were worn;
The Saviour's heart and hand were weary too;
His garments stained and travel-worn and old;
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
Oh city of our God! we soon shall see
Thy glorious walls—Home of the loved and blest.

[From "The Occident."]

Mt. Hamilton.

We climbed up last Wednesday to the site of Lick Observatory, that is to be. There were eleven of us—two theological professors, a Tract Society secretary, a pastor from Ohio, three California preachers, a ruling elder, the editor, his brother and son. We found the new road, made by the city of San Jose, in very fair order. The grade is good and the ascent comparatively easy. This road is one of the most perfect zigzags we ever saw. From one point we counted no less than ten of its curves and grades, all in plain sight. It does not run around the mountain, but is coiled back and forth on its western slope.

We found the summit as barren still as when we visited it two years ago. The Lick Trustees have as yet done nothing—not even begun to level the site for the Observatory buildings. We were assured that there was a spring near the summit, but though we examined all the ridges, ravines and trails for an hour, spreading out our company of eleven like skirmishers, we failed to find it; and we advise all visitors to the mountain to take water up with them, if they propose to stay over night. We saw the sun go down behind the Santa Cruz mountains in a bank of fog that covered the ocean shore, and we determined to see him rise over the Sierras next morning—water or no water. So we pitched our tent, spread our mattresses and blankets in it, and tried to sleep. But some would talk, and some would snore, and some dreamed of water and woke up in sympathy with Tantalus. The tent was too warm for some and too cold for others. Hence, on the whole, the sleeping experiment was not very satisfactory. Moral: It is not best to pack people in a tent quite as close as they pack sardines in a box, if you want Morpheus to patronize them.

At four o'clock our good elder, who had passed the night in his carriage and probably slept no better than the rest of us, routed us from our beds to see the sun rise. We put on our overcoats and wrapped blankets around us; for the morning air is fresh when you are 5,000 feet above the sea. We gathered, hungry, thirsty, chilly and sleepy around the flagstaff, and watched the eastern sky. Soon there were flashes of light gleaming through the trees that crowned the summit of the hills in that direction. The clouds above began to glow. At first they were faintly roseate; but deepened in color and splendor until they looked like burnished gold. At length, promptly to his time-table as given in the almanacs, the sun himself appeared. His rays came to us through a notch in a mountain peak close by. They seemed like arrows shot from a bow, so suddenly and sharply did they strike through that narrow opening. The air was warm at once, and blankets were thrown aside. One of our number now turned a moment and looked westward. Instantly he cried, "See! See yonder!" We all turned our backs upon the rising luminary, and joined in his delight. For there before us was a perfect shadow of the mountain on which we stood; a shadow of a deep blue color, extending clear across the valley and up the slope of the Santa Cruz mountains. The sun made Mt. Hamilton shake hands with Mt. Bache. There was no other shadow cast on the landscape at our feet—the King of the hills seemed to monopolize it. As we gazed upon that peculiar and fascinating shadow, it began to move. Slowly, as the sun went up, it crept down—down from the hills into the valley; down, until it lay at our feet. We all agreed that that mighty shadow, moving so majestically over mountain and plain, was one of the special charms of that splendid sunrise.

While looking westward, it was pleasant to see peak after peak catching the sunlight—coming out in turn from the night-shadow into the radiance of day. Now, yonder the tree-tops and the granite peaks between them wear robes of somber hue. But look again! The arrowy rays have reached them! They are kindled—they glow in light and beauty! It was interesting to guess at the relative height of two peaks, and then watch to see which would prove its superior altitude by catching the sunbeams first.

Turning northward, we saw a sea of fog. It covered the Bay of San Francisco and the surrounding region for many miles. Above this sea, Diablo and other mountains rose, looking like islands. It was easy here, too, to see which are the highest points.

Eastward we could see the Sierras, fully two hundred miles away, and many ranges of mountains between them and that on which we stood. It seemed like an ocean, with its waves suddenly arrested and turned to stone.

Santa Clara valley lay at our feet, beautiful exceedingly, although it is a year of drouth. The sun, in all his course, shines on no lovelier landscape. But, though fascinated by the scenery, with its shifting panorama of light and shade, we could not long forget that we were thirsty, and the water eight miles away. At six o'clock we struck our tent, harnessed our horses, and began our descent. The steeds were as thirsty as their drivers, and down they dashed, around sharp curves that sometimes made us hold our breath. What is more exhilarating than a fast drive down the mountains, on a fresh, clear morning, with glorious prospects at every turn? The hour that we spent in descending seemed but a few moments; and when we stopped at Smith's creek, we were almost sorry that the descent was not longer. But we soon had three coffee-pots bubbling on our camp-fire, and we forgot both thirst and scenery in the flowing bowl. I would hardly dare to tell how many bowls some of our party drained.

After breakfast and a good long talk in the shade, we started again, and reached home early in the afternoon, satisfied that an excursion to Mt. Hamilton is one of the pleasantest that can be made, even on this coast, which has so many attractions for the tourist and the traveler.

Drawing Blood.

At St. James' Hall, London, the Japanese jugglers once exhibited. Their most remarkable feat was called the "*living target*." One of their number stood on the platform facing the audience, with his back against a high blackboard, the outlines of his figure being clearly visible, dressed as he was in white. He then extended his arms and limbs and opened his fingers.

He was the "living target." Another man stood in front of him, at a distance of about twenty feet, with a basket full of long, keen, sharp-pointed knives. He took a knife, and after a moment's pause, threw it at the "living target." It struck just above his head within a hair of his brains. When the first knife was thrown, and its thud heard on the wood, the sensation in the immense audience cannot be described. But he took another and another and threw them at the figure so rapidly that it seemed like a stream of glittering steel. Between the fingers, all round the body and head, stuck the knives until the "living target" was literally barricaded with blades, but was not touched once. Not a drop of blood was drawn! It was indeed a wonderful feat. One hardly knew which to admire the most, the target or the thrower.

It has occured to me that this striking exhibition of skill has its lesson for all, and specially for ministers. I have seen a preacher go into his pulpit, taking with him his basket of theological knives, keen and sharp-pointed, with the "living target" before him—his congregation.

He takes up a knife and throws it, and every one admires the glitter of the blade and the skill of the thrower, and it strikes—nobody! Another and another follow in rapid and brilliant succession, and the basket of his mind is at last empty. The congregation is, so to speak, stuck all around with these bright blades of thought, but somehow nobody is hurt. Not a drop of blood is drawn from any one! As you leave the church one can not help asking if this sort of preaching will save souls. The secret of Moody's success is that he *throws to hit*. A truth is valueless unless some one is touched by it. Let us draw blood every time we preach. Glitter is fine, but grace is far better, and if a man has the grace of God in his heart and the love of souls, he will make the truth, as it is in Jesus, a keen yet merciful blade that will kill sin at every throw, and by the power of the Holy Spirit pierce through the conscience to the salvation of *the sinner* and the glory of God.—[Rev. Allen Curr.

Turks on Trial.

The grandest jury in the world sits in judgment on one of the greatest delinquents, if not the greatest. Each speaks his own mind, some with asperity, some with a slight excess of courage, some with that eccentricity which makes common-place sentiments seem original. What is the sum of it? One and all admit that Turkey is no longer an Empire, or even a State, in the true sense of the word; that she is utterly bad, some say from choice, some from necessity; that, whether or not she can resist the arms of Russia, she cannot prevent Russian influence from estranging her people, corrupting her functionaries, and paralyzing her administration. She can protect herself no better than she can her Christian subjects, and is perishing alike in peace and in war. The best thing that can be said for her is that Russia twists Turkey round her little finger and can make her people massacre one another whenever she wishes. Whatever Turkey does, whether she be steeped in her ancient poverty or rich with fresh loans, whether left to herself or strong in European alliances, she is still sinking, depth below depth, and falling to pieces. Some, indeed, hold out a hope that if left quite to herself she might carry out reforms; but on one point all are silent, and that is, what all these reforms are to end in, and what is to be the reformed Turkish Empire of the future. It is a castle in the air. The Turks are incapable of representative institutions and constitutional government. Their pretense of it, whether honest or not, is an illusion. They have it neither in their race, nor in their creed, nor in their circumstances. It is the common assumption of every speaker, on whatever side, that Turkey is in this evil case. Whether she be oppressor or oppressed, mistress of her actions or under evil possession, it all comes to the same thing—that the world is seeing the last of Turkey. Her visible and awful changes are not those of development but of dissolution.—[London Times.

Sunday Newspapers.

The "Watchman" deals as follows with one of the arguments used in defence of Sunday newspapers:

"Sunday newspapers are often defended on the ground that the work done in editing and publishing them is all done *before* Sunday, whereas it is said Monday morning papers are prepared for the press on Sunday. This may be a proof that newspapers should not be published on Monday mornings, but does nothing to vindicate the propriety of selling, buying, and reading newspapers on Sunday. The circulation of Sunday newspapers does more for the secularizing of men's minds, and flooding them with worldly business and imagination on the Lord's day, than almost any other agency. It may not be possible to prevent it, but Christians can and ought to keep themselves clear of all participation in it.

"We do not admit, however, that newspapers issued on Monday morning need to be made on Sunday. One of the most important commercial journals of New York was published for many years without a stroke of Sunday work. Another gave all its hands respite from Saturday to Sunday evening, thus giving twenty-four hours of rest. It is not from necessity that in many newspaper offices the Lord's day is treated with total indifference."

PARENTS, SEE TO IT.—Louis was a bright-eyed little boy about four years old. His parents were devotedly attached to him. They were both members of the church, and the father was an officer in it, but because of his timidity had never erected a family altar in his home, and in consequence of this Louis had never heard his father's voice in prayer. Louis' mother had taught her little boy to pray every evening before retiring and was earnestly trying to raise him up in the nurture and admonition of God. One evening after the little boy arose from his knees, as he was climbing into bed, he said: "Ma, when I get to be a man I won't have to pray will I?" "Yes, dear," said the mother; "you will always have to pray to God for He loves you." "Well, father doesn't pray, and he is a man."

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SINGLE SUBSCRIPTIONS for this paper will not be received for less than $4 a year. Any reliable person is authorized to get up a club of five or more old or new names at $3 a year, to be paid strictly in advance.

The Pacific Theological Seminary, in Oakland, will resume its sessions at the opening of the new study year, on Thursday, the 23d of August, 1877. It is hoped that all the absent students will return in season, and that all who propose to join any of the classes will do so the first week. The Seminary will occupy new quarters, but on the same site, and in the midst of a scene of activity, interest, and beauty, which is not surpassed in the world. The Institution welcomes all who give promise of effectually preaching "Christ and him crucified."

In this community, at least, we have had a revelation. It has been shown us how large a lawless element we have, and how much larger it is than any of us had previously supposed it to be. It has been shown us how necessary it is to use remedial measures, and how wise it would be to enter on methods of prevention. We have the thought that some recent lecturing among us about "liberty for man, woman and child," and so on, may have prepared the way in part for the ungodly demonstrations of last week. Some good will come out of our troubles, if the public shall learn how much need we have of more religious teaching and more moral training, and if all of us shall see clearly how inhuman infidelity is, and how destructive is godlessness.

Fortunately there has been no considerable rioting on this coast except in this city. It was not the railroad men who made demonstrations here. It was not the respectable members of the anti-coolie societies who did it. It was begun by a few hair-brained, anti-chinese men, pushed on by the hoodlum element, whose object was excitement, pillage, and devastation. The hoodlums were too numerous and too ubiquitous for the police. So they had it largely their own way three nights of last week. About a score of Chinese wash-houses have been wholly or partly demolished. A man or two on each side has been killed. A committee of safety was organized as soon as practicable, which reinforced the police and soon restored order. The money value of the property destroyed is comparatively small. Yet we have had a sad time.

"The beginning of strife is as when one letteth out water." No one can tell when he enters on a bad or doubtful course of action what evil will come of it. The railroad men who inaugurated the strikes at the east had no idea that they would spread so far. The strikers who set on foot the riots had no thought of any such whosale plunder and destruction by the mob. The baser elements of society took up the business and pushed it to extremes from which they revolted. They played into the hands of the criminal classes, and then were appalled at what was done, and hid themselves away so that almost no railroad men were arrested among those who were captured by officers of the law.

A strike for higher wages is commonly an unwisdom. To undertake to enforce the object of the strike by the destruction of property is a crime. Any wanton destruction of property, health, or life, is a wickedness. And when it is done recklessly and in revenge for real or fancied wrongs it exhibits that bad heart which is the essence of all sin. The rioters at the east, and here, who have joined in any plot for the injury of property, (we are not speaking now of any injury to business, which is a source of property) of their employers, or others, have done one of the worst and wickedest things they could have done, and have wronged themselves as well as those whom they sought to injure. To feel that we have been wicked and also mean in our wickedness is to feel exceedingly small and contemptible. Happy are they whose good sense has kept them from any false way.

Beyond a temporary embarrassment, the very revenge which riotous strikers seek, fails, because cities must pay for losses inflicted by mobs, principal and interest, and legislatures will be asked for relief-bills, and higher fares afterward must make reimbursement. Society insures and re-insures all property from mobs, and must pay, as long as it has anything to pay with. If nothing else will do, a special tax must be laid upon every man's property, for restoring the losses of such as have been wantonly stripped of their property by illegal processes. So that all the recent destruction of railway and other property is not only a crime, a folly and a failure—it is also a public burden and calamity.

The folly of striking for higher wages, and trying to compel compliance with the demand by acts of violence and scenes of destruction, is manifest, when one thinks that in pursuing such courses the destroyers take away from those on whom the demand is made both the ability and the disposition to comply with the demand. How can they pay higher wages when their property is ruined? and how can they bring themselves to the re-employing of those who have brought that ruin upon them? The object of a strike has failed unless it has convinced an employer that it is for his advantage to pay the higher wages which have been demanded.

So much praise as this, from the Virginia City "Enterprise," San Francisco, in spite of her faults, certainly deserves: "The whole East ought to learn a lesson from San Francisco. There was more danger of a fearful riot in San Francisco than in any Eastern city. Had it once become general, it would have been frightful, because on this coast every loafer is armed, and the most of them are good shots, and very few of them are at all shaken at the crack of a pistol. In this emergency, San Francisco did not trust to the State militia nor to United States soldiers. The citizens took the matter in hand, and with such occasion, and with such good judgment, that the rioters knew in an hour that they were making a hopeless attempt, and that if they persisted their course would lead to certain destruction. That knowledge did the business. A like proceeding in the Eastern cities would have led to equally satisfactory results. San Francisco may be put down as the champion riot-queller."

Our English cousins, since General Grant's departure for the continent, have been exciting themselves over a couple of books, which have sprung into a sudden notoriety. They are both classed as indecent books, though one is from the high party in the church, and the other is from no church, and a rather atheistic party. One of these publications is for the use of confessors in the ritualistic section of the church, and suggests the putting of such questions to women and girls as startle staid and careful people from their propriety. The other book is from Mr. Bradlaugh and his 'naturalistic' sect, who propose to limit the too rapid increase of population by methods which will not bear public discussion. It is a singular coincidence that two classes of persons, in most respects so diverse, should, at the same time, and in a similar way, shock the good sense, and violate the good taste, of the reading classes of the British people. We must not advise them. They know very well how to deal with such offenders. They have no sympathy with those who pass over the line in the direction of the hinding place of scamps.

In a late report of the Massachusetts Board of Health we find the following deductions from about 25,000 subjects in the public and private schools of Boston. That, up to the age of eleven or twelve, boys (of several races) are taller and heavier than girls, while for the next two or three years the tables are turned, the girls nearly completing their full growth, and after that the boys regain the ascendancy; that at heights below 58 inches boys are heavier than girls in proportion to their stature, while at heights above the reverse is the case; that the children of American-born parents are taller and heavier than the children of foreign-born parents; that the pupils of American parentage, of certain private schools, surpass in these particulars the public-school pupils, as well as English boys of about the same social grade. "It will thus be seen," says Dr. Bowditch, "that the theory of the physical degeneration of the Anglo-Saxon race in America derives no support from this investigation"; and he adds in a foot-note, on the authority of a lady of his acquaintance, that "London dealers in ready-made children's clothing recommend to American customers sizes adapted to English children one year older than those for whom the garments are purchased." We have never been willing to coincide with those statisticians who have come to the conclusion that native Americans were losing their vigor, and that the old stock was dying out. We are pleased, therefore, when we find some investigations which result in turning the points in another direction.

Thus writes a distinguished clergyman recently, from Texas: "There is no passing through this state with open eyes and ears without having the conviction forced upon the heart, that the problem of the colored people is the hard one which remains to be solved. There is a tremendous prejudice, hardly less strong now than in the the ante-war days, against all attempts to educate the negro. The masses of the Southern people do not believe in it, they stand ready to oppose it. They believe that the negro was created to be a hewer of wood and drawer of water, and that education unfits him for his place. And there can be no question that through the South they will shut him out of educational privileges just as long as they can. And, unless I greatly misjudge, the ministers of the gospel of all denominations are largely responsible for this feeling." And thus writes an officer of the army from the state of Mississippi: "Just now they are not killing very lively in this state. But if the Republicans should so far elevate their heads as to show signs of dangerous life in political matters you would frequently hear of unfortunate affrays, tragedies, fatal occurrences; but never under the correct designation of infamous and diabolical murders." So it would seem that neither the colored people nor their friends, whether in education or politics, are to have their rights, much less those privileges and favors, which the great and strong, in their magnaminity, should freely accord to the uninstructed, the unfriended and the weak.

In France there is comparative quiet, the hush before the storm. The new election will occur in September. For that all parties must prepare. Pres. MacMahon begins to see his mistake, but he is the hands of the Ultramontane Roman Catholics, and they will give him no release. Already the allied factions that have sustained him are beginning to quarrel among themselves. The Bonapartists are so swaggering and dictatorial that the Legitimists are offended. If the Legitimists desert in a body, then the whole clerical scheme fails, and the Republicans will return to the capital with as large a majority as they have ever had. Monsieur Thiers is their recognized leader, old as he is. He carries weight with all moderate people, and Gambetta brings up the radical masses to the Republican platform. What knavery there may be in the canvass we know not, but if there be no force employed the Republic will be sustained. MacMahon has appealed to the army for support, but in such language and so inopportunely, that the appeal will be likely to defeat itself. Let us hope that despotisms will flourish no more on the soil of Christian Europe.

The European War.

With Russia, the campaign in Asia, which opened so auspiciously and promised so much three months ago, has proved almost a failure; while the campaign on the Danube, which opened so slowly and seemed so difficult, is proving a great success. The failure in the east has been owing, partly, to the insurrection in the Caucasus, within the Russian lines—which was unlooked for and formidable, and demanded many soldiers for its repression, and which hindered the obtaining and forwarding of supplies—partly to an unaccountable ignorance of the number of soldiers which Turkey could concentrate at a few strategic positions in that part of the empire, and partly to the savage fighting and guerilla movements of the Kurds, who have made common cause with the Turks. It looks now as if there would be no more battles in the vicinity of Erzeroum and Kars, and both armies there would await the issue of events in the west of the empire. So far, the Russians have encountered few difficulties in crossing the Danube, and met with fewer soldiers on the southern bank than was anticipated. They have pushed on one of their columns to the Balkan mountains, and beyond them, with remarkable celerity, leaving another column to fight the Turks and detain them from any vigorous pursuit of the regiments on their way to Adrianople, whence they will either dictate terms of peace or descend swiftly upon the Turks' capital of Stamboul. So early an escape from the marsh and miasma of the lower Danube indicates power to finish the campaign before the storms and floods of the autumn shall descend. Should there be no faltering, from this year of grace the Turkish Empire is no more than a name and a shade.

Philosophy in State Colleges.

One of the difficulties of the purely secular view of the "higher education," emerges in the departments of Mental and Moral Philosophy. The mode in which those studies are taught must inevitably affect all questions that arise in theology. Thus, Bascom, who is himself the president of a state university—that of Wisconsin—in his latest work, "Philosophy of Religion," labors to show at length that the existence of God, in the theistic sense of that term, cannot be substantiated logically on the basis of materialism, or the sense-philosophy. He shows that the argument from causation will yield only the kind of Cause which is allowed in the conception which this psychology admits. If Intelligence is only one of the correlated forces, then the Divine Intelligence is only one of that order of forces. If Conscience, in the chair of Moral Philosophy, is declared to be the culmination of organism, then the moral attributes which we ascribe to Deity are only the outcome and upshot of causes that belong to the Universe itself—not to any Power who stands above nature, and rules over it. If the university teach a Psychology according to Spencer, or Bain, or Maudsley, or Taine, then Theology cannot maintain itself consistently except as Pantheism. If, with Oliver Wendell Holmes, we liken liberty to a drop of water in amber—if that is all our mental science will allow—then we cannot, except by violence, or in a furtive way, rise to the conception of a sovereign and holy Will. So, those gentlemen in Chicago who are expurgating text-books will find it necessary to remove all expressions which recognize the spiritual element in man, as well as the divine name. So, also, it should not surprise anybody who is intelligent, that Christian people inquire what sort of mental science is taught in our schools supported by the public purse. It will not do to say, "We teach an unsectarian Psychology." What is an unsectarian Psychology?

TRAVELERS in the East find Roman Catholic missionaries in all parts of Asia, in India, China, Japan, and the Malayan Archipelago. The Rev. Dr. Field, in describing his ascent of the first range of the Himalayas, says: "On the ridge of Mussoorie, on its highest point, which commands a view of the Snowy Range for more than a hundred miles, stands a convent, which educates hundreds of the daughters of Protestant Englishmen, as well as those of its own faith. Thus the Catholic Church plants its outposts on the very crests ot the mountains. At Landour, an adjoining, 'hill station,' is another Catholic institution, (for boys) called St. George's College, perhaps as a delicate flattery to Englishmen, in taking the name of their guardian saint. It has a chime of bells, which at that height and that hour strikes the ear with singular and touching effect. It may well stir up our Protestant friends both to admire and to imitate, as it furnishes a new proof of the omnipotence of Rome, when the traveler finds its convents and hears the chime of its vesper bells on the the heights and amid the valleys of the Himalayas."

FRETFUL PEOPLE.—The "Examiner and Chronicle" says of fretful people some truthful things, to wit: "Look into the house of a fretful man or woman, and mark the discomfort, the unhappiness, the positive misery often contained within its sacred inclosure. Notice a fretful man in his business relations—how disagreeable he makes himself to others, and how much he detracts from his own power to act coolly and wisely. See such a man in the church—what an amount of friction and trouble he causes, where all should work smoothly and quietly. Besides the rasping and discomfort such a person occasions, the example he sets is most pernicious. Children easily catch the manners of their elders, and fretful people have no one to blame but themselves if they have worrisome, teazing, disagreeable children."

Religious Intelligence.

The West.

The pastors who have been absent on vacations are returning, and the meetings of the Congregational Club are resuming their usual size and interest. The question for discussion next Monday is this: "Does the doctrine of Inspiration need re-statement?" It will be opened by Rev. W. L. Gage, of Hartford. Laymen as well as ministers are gladly welcomed at these meetings.

The Rev. Dr. Warren occupied the hour at the Congregational Club, last Monday, with some account of his observations and experiences during his recent visit to New England, in the service of the Am. Home Missionary Society.

Most of the sermons in this vicinity last Sunday grew more or less directly out of the lamentable scenes of violence and crime which were witnessed here or elsewhere during the preceding days. In the "Call" are brief reports of those of the Rev. T. K. Noble, the Rev. W. C. Pond, and others.

A praise service, to be held just before the evening service, was last Sunday inaugurated at the Plymouth Church in this city, with promise of success.

The Rev. Dr. J. K. McLean, of the First Congregational Church in Oakland, returned last week from his vacation, and preformed duty again in his own pulpit, on the 29th of July.

Professor Benton supplied the pulpit of the Berkeley church last Sunday morning. The pastor will resume work on the 5th of August.

Last Sunday afternoon the New Sailors' Home (formerly the U. S. Marine Hospital) was formally dedicated. The services were held in the chapel of the Home, and clergymen of all denominations participated. Captain Oliver Eldridge occupied the chair; Rev. Lyman Chase offered prayer. W. B. Ewer read the report of the Society's labor. The present Board of Trustees are Captain Oliver Eldridge, Captain Samuel Soule, William N. Olmsted, W. B. Ewer, Mrs. C. D. Knight, Mrs. R. H. Lambert and Mrs. G. Burrows. The Superintendents are Andrew Peterson, late proprietor Sanders' Hotel, and John Duff, late Deputy United States Shipping Commissioner. Hon. E. D. Sawyer made a speech in which he compared the Home to a Palace Hotel in comparison to the boarding houses. Dr. Jewell gave the dedicatory address. A collection amounting to $60 was taken up.

The "Barnes Mission House," belonging to the California Chinese Mission, was dedicated on Monday evening, July 23d. Addresses were made by Revs. E. P. Baker, W. E. Ijams, and W. L. Gage, and by James M. Haven, Esq., who spoke on behalf of the Directors of the Mission. The dedicatory prayer was offered by Rev. W. C. Pond, Superintendent of the Mission. The building, which stands on Ridley St., (otherwise known as Thirteenth St.) between Mission and Valencia, is of two stories, besides a high and spacious basement. The upper floor is to be occupied by Dea. and Mrs. S. Hackley, who are the teachers in the school. The main floor, 24x40 feet, is the school-room, and, if the pupils should crowd in, as sometimes they have done elsewhere, it will be made to accommodate more than 150. The cost of the property has been about $5,200. The debt upon it is about $4,000; but the income from rents will be sufficient to pay interest, insurance and taxes, leaving to the Mission the fine school-room rent free.

The Bible furnishes both cure and prevention of the future growth of hoodlumism, as Dr. Patterson showed last Sabbath evening, in his lecture in the Tabernacle, on "The Bible and Republican Institutions." He will continue the discussion next Sabbath evening, in the same place, in a lecture on "The Bible and Modern Civilization." Our non-church-going citizens should attend, and they will find that the Bible is a more practically useful book than they suppose.

SABBATH EVENING LECTURES.—Rev. Dr. Scott, of St. John's Presbyterian Church, (Post street, between Mason and Taylor) is delivering a series of lectures on the "Origin, Pedigree, Course and Responsibility of Committing Sin, and the Final Result," designed to show that God is not to be blamed for our sins; how and why men do sin; how men tempt and are tempted; human responsibility; what God has to do with sin, and what he is doing and will do with sinners. The young especially are invited.

DEDICATION OF METROPOLITAN TEMPLE—This magnificent temple, erected at a cost of $200,000, on the corner of Fifth and Jessie streets, will be dedicated to the service of God next Sunday. Sermons will be preached by the pastor, Rev. Dr. Kalloch, and Rev. Dr. J. Hyatt Smith, the celebrated open-communion Baptist preacher of Brooklyn, N. Y. Addresses will be delivered by Rev. Dr. Cheney, of Chicago, and Rev. A. J. Frost, of San Jose. Morning services at 11, afternoon at 3, and evening at 7.

The First Baptist Church, on Eddy street, (Rev. E. B. Hurlburt pastor) was dedicated also last Sabbath. Sermon by Rev. D. B. Cheney, of Chicago, who was pastor of the church from 1859 to 1867. The church and lot cost $70,000, of which sum $40,000 has been paid. Debt, $30,000. Seating capacity of the church, 1,200.

RIVER CONFERENCE.—This second sister in what we hope will be a numerous family, held its second meeting at Clayton, commencing July 24th. The opening sermon, by Rev. E. B. Tuthill, of Martinez, keyed the meeting on "Christian progress, through a deeper personal acquaintance with Christ." All the meetings were excellent. The paper by Rev. R. B. Snell, on "The Prayer-meeting," was admirably conceived and well written. The discussions all breathed the spirit of the opening sermon, and the prayer-meetings were earnest and strengthening. All who were there felt that it was indeed "sitting in heavenly places." We hope all the different sections of the state will do as the brethren in Napa, Solano and Contra Costa counties have done—organize a live, earnest conference. In no other way can we do more to promote an *esprit de corps*—a fraternal feeling, an interest in each other as members of Christ's body.

The first annual meeting of the Petaluma Chinese Mission was held at the Congregational church in that city, July 22d. The church was crowded, and the exercises were deeply interesting. Among them were the reading and the recitation of Scripture by the pupils, interspersed with sacred songs. Addresses were made by Jee Gam, a Chinese helper, and by Rev. W. C. Pond. The officers for the ensuing year are as follows: A. B. Case, Esq., President; Rev. C. J. Hutchins, Vice President; D. W. C. Putnam, Esq., Secretary-Treasurer.

The Dutch Flat "Forum," of July 19, contains the following note of gratitude. "Permit me to express my heartfelt thanks to the many friends who in any wise contributed, last Monday afternoon, to make our birthday such a truly enjoyable affair. Verily, life is filled with glad surprises—if my own may be taken as a criterion, which in this instance at least must be thus considered. But to say that we were entirely surprised, even greatly delighted, would not fully convey the idea, since we were amazed and overcome. Our grateful, though unworthy heart swells and surges with thankfulness toward all. Not alone for their welcome presence and hearty words of appreciation and cheer, but for their varied gifts—tokens, we trust, of confidence and affection—the last, though by no means the least, of which had not only the rich color, but the true metallic ring. Surely the occasion was one of the most blessed in our history—a refreshing oasis in the Sahara of life—and will long be cherished as a grateful memorial of the kindness and confidence of the people of Dutch Flat. That heaven reward and bless them all, is the choicest benediction of their pastor.

J. H. MERRALL."

The Rev. E. O. Tade, deeming it necessary on account of his health to seek another climate, bade the church and congregation farewell on Sunday for Washington Territory. On Sunday, the 8th of July, the following resolutions were presented and unanimously adopted, by the Congregational church at Antioch, Cal:

WHEREAS, It is the will of Divine Providence to sever the relation of pastor and people existing between the Rev. E. O. Tade and this church and congregation, therefore,

Resolved, That we thus mingle our expressions of regret at the loss of so faithful a pastor.

Resolved, That in the separation we shall lose a most worthy citizen, a genial companion, and an unwavering champion of temperance and Christian truth.

Resolved, That we do heartily acknowledge our appreciation of his labors in our community, and tender to him and his family our earnest wishes for their prosperity and happiness.

Resolved, That we endorse him fully, and heartily recommend him as one worthy of all esteem, confidence and love; and in his going commend him to the guidance and care of our Father, under whose protecting love his faithful ones may abide ever more.

Resolved, That a copy of these resolutions be presented to our retiring pastor, and a copy be sent to the "Ledger" and THE PACIFIC for publication, and also be copied in our minutes.

PRESBYTERIAN.

[From "The Occident."]

At the close of service Sabbath last, the Trustees of Larkin St. Presbyterian Church presented the annual report. The following persons were chosen for the ensuing year: Warren Holt, Judge Weed, F. M. Stocking, H. H. Meeker, J. G. Brackett, Henry Dutton, S. H. Williams.

The Boys and Girls' Aid Society head-quarters are at 68 Clementina St. It is doing a good work for the homeless and neglected children of the city. With its gymnasium, bathing-tanks, reading-room and library, it attracts those who would otherwise spend their evenings in the street, and saves them from vice and crime.

A NEW MISSIONARY ORGANIZATION.—We are pleased to learn that there has just been organized, in this city, an association for missionary and evangelistic work among a class of people who have long been neglected by Christian laborers and the churches generally—the French, Italians and Germans. There are said to be about forty thousand Germans, and many thousand French, in this city and Oakland, and an effort towards bringing them under gospel influence and training, is much needed. This society is called "The California Evangelical Society for Foreigners." Rev. W. A. Scott was chosen its first President; I. M. Buffinton, Treasurer, and P. D. Browne, Secretary. Mr. Sauran, a French colporteur, is already engaged, and has entered upon his duties.

METHODIST.

[From the "Christian Advocate."]

On Sunday, 15th inst., there were fourteen additions to the church on Bush-street. The Sunday-school has grown till it fills the Church.

On Sunday Rev. Dr. Jewell preached in the St. Paul's M. E. Church (Southern) and immersed two candidates for membership. Rev. C. Chamberlin preached in the Central Church.

Rev. C. H. Afflerbach, in a card, says: "The success of the St. Paul's German M. E. Church in raising on Sabbath, 15th inst., $3,750 (which has since reached $4,000) is wholly due to the wise efforts of Mr. Kimball, through whom the 'appeal' was made."

The Amador County Camp-meeting is to commence on the 17th of August, under the direction of Rev. W. Dennett, the presiding elder. It will continue two weeks. The camp ground is near the railroad station at Ione.

BAPTIST.

[From "The Evangel."]

Bro. Beaven, at Salinas City, baptized two more last Thursday evening.

Mrs. Mulcahy, widow of the former pastor of the First Church in this city, died at her home in Indiana a few days since.

The advent of Dr. Cheney is an affair of no ordinary significance. He was for eight years the pastor of the First Baptist Church. No church ever had a more successful administration of its affairs and no minister ever made or left a better record than did Dr. Cheney in San Francisco. His old church gives him a hearty welcome back, and many friends join with them.

From the Valparaiso "Record": "The 'Republica,' speaking of reforms to be brought forward in Congress at the beginning of the next month, urges the following as specially urgent: 'We do hope Congress may, in preference to all else, give attention to individual guarantees: that is to say, let it give a just law for elections, and another asserting the equal rights of all citizens without distinction of beliefs, absolute liberty of worship, civil marriage, lay cemeteries and, as conducting to this, the reform of Art. 5 of the Constitution.——During the month of April the sales of Scriptures in the Depository and by the colporteur reached 88 copies. Of these 50 were in Spanish. Of other volumes the sales were 224. The gratuitous distribution of journals and pamphlets was 3218 copies. These embraced the "Record,' 'Piedra' and other periodicals. The Colporteur made 86 visits on board ships; 5 to hospitals and 209 from house to house."

Eastern and Foreign.

NOTES.—Rev. Daniel Merriman is called to the United Church, Newport, R. I.——Rev. Dr. Kitchell has taken up his church home in the First Church, Detroit, of which he was once pastor.——Dr. Gilbert Haven, Bishop in the M. E. Church, is an invalid.——The Maine Conference had a successful meeting at Calais. The only meeting of that body we ever attended was in that town, twenty-one years ago. Rev. C. G. McCully is now pastor of the church there.—— The Pan-Presbyterians voted to have their next Council meet in Philadelphia.——Mr. T. T. Frickstadt, who graduated from Yale Seminary, formerly in our own preparatory course at Oakland, is now preaching in Alden, Iowa.——Dr. S. B. Bell will close his eighteen months' service at Mansfield, O., in September next.——One hundred and thirty-two persons confessed their faith, July 1st, in the Pilgrim Church, Cambridgeport, Mass.—— A Third Church has been organized in Chelsea, Mass., of 79 members.——Dr. J. B. Walker, author of "Plan of Salvation," advocates the "Life in Christ alone" theory of the future condition of men.——Rev. Dr. Raymond, professor at Evanston, Ind., has written a "Systematic Theology," in two volumes, from the Methodist point of view.

WHAT OUR ENGLISH BRETHREN THINK.—At the anniversary of the Divinity College, at Spring Hill, Birmingham, Eng., the chairman, in his address, invited attention to the desirability of a remodeling of the system of collegiate instruction among Congregationalists, one effect of which might be the amalgamation of this institution with Lancashire and New College, "unless, indeed, it was removed entirely, either to Oxford or Cambridge." Dr. Simon, in a subsequent address, endorsed the general principle of Mr. Dickenson's recommendation—a clearer line drawn between the classical and mathematical training and the theological, a closer connection with the national universities, and a reduction in the number of Congregational training colleges. With these views the Rev. R. W. Dale expressed a general assent.

PRUSSIAN CHURCH STORMS.—In Berlin a very considerable party desire to get rid of the Creed, and stormy scenes have occured in the Berlin Synods in the discussion of the question. Dr. Hermann, president of the chief Evangelical Council, heads the excluding party, while the orthodox have been led by Dr. Hegel, president of the Consistory of Brandenburg. Dr. Hegel is son of the celebrated philosopher of that name, whose philosophy consisted in developing the entire phenomenal universe, including Christianity, out of a logical formula. Ecclesiastically Dr. Hermann is the superior of Dr. Hegel, and sharp collisions occur between them. At last Dr. Hegel tendered his resignation. The Emperor refused to accept it, addressing a letter to Dr. Hegel, in which he says that he and his royal ancestors have always held the Apostles' Creed, and proceeds thus: "In the very moment when, as lately happened with one Synod in the capital belonging to the organs of the Evangelical Church, the symptoms of irreligion and heterodoxy came forth in such a degree that the removal of the Apostolic Creed is asked, and that publicly, I cannot dismiss the councillors who are known as clinging to the orthodox faith, without perplexing the notions of my people. On this account I refuse to accept your resignation of office." His Majesty attested his orthodoxy by sending a telegram of thanks and congratulation to the Synod of Elberfeld when that reverend body telegraphed to him that they adhered to the Apostolic Creed without a dissentient voice. It is not thought likely, however, that the Emperor will dismiss Dr. Hermann and Dr. Falk, the most influential of the Liberals.

Pacific Grove Retreat.

The Committee are perfecting arrangements to make everything delightful the coming season. The lands are cleared up, rubbish all removed, the avenues put in excellent condition, and everything is made neat and tasteful. The railroads—Central, California Pacific, and Southern Pacific—will reduce the fare on the round trip two-thirds usual rates. This arrangement will go into effect the middle of May and continue till September. Each passenger will be entitled to one hundred pounds of baggage and camping outfit, free of charge. The district Camp-meeting will commence on the 3d day of June. It will continue indefinitely—we mean to say that religious services will be held daily during the entire summer season. The stables have been moved to a better site and put in good condition. The large lodging houses have been divided up into rooms and neatly furnished. So that every comfort—luxury even—may be had on the grounds at moderate cost. Parties wishing to practice economy may pitch their own tents, or lease of the Committee and secure their supplies, and be at no more expense of living than at home. Ministers of all denominations and their families will be boarded at the Boarding Hall at two-thirds the usual rates, viz., four dollars per week. Those wishing rest from the cares of business, escape from the dust and heat of the interior, and refreshment such as a bracing sea breeze only can give, should go to the Pacific Grove Retreat on the shore of the lovely Monterey Bay, than which a more inviting place can no where be found.

Send to the Secretary, Rev. F. F. Jewell, 1026 Mission street, S. F., for circulars containing full information.

Special Notices.

WANTED. — Agents male and female to sell Pictures everywhere. One agent alone has retailed over 15,000, and is still at work.

WHITNEY & Co., Norwich, Conn.

HEALD'S BUSINESS COLLEGE.—This well-conducted and long-established institution at 24 Post street, needs no commendation from us. Its reputation on this coast is already established, and wherever the PACIFIC goes graduates of Heald's Business College are to be found in responsible and lucrative positions as evidences of what the school can do for young men. Read the advertisement on this page, and don't neglect to give your boy a course of business training.

SPECIAL TO OUR READERS.—Most every family has much difficulty in getting a real good tea and coffee—so few dealers are judges of these articles that they seldom have them in their store. We can assure our readers, however, that the old favorite house of G. T. Hanly & Co., 92 Market street, with their branch store on Sixth near Mission, can be relied upon to furnish these great household necessities in all their purity and excellence—and at prices to suit the times.

OAKLAND CARPET STORE.—Mr. Chas. L. Taylor invites our readers, through the columns of the THE PACIFIC, to call and examine a new stock of Carpets, just arrived. We have not time to enumerate all the beautiful goods we saw at their store: but if our friends will do as we did—give them a call, examine their stock, and learn their prices—we believe they will concur with us, that the best place to go "a shopping," and the most pleasant place to be waited upon, is at Taylor's Carpet Store, Oakland, East side Broadway, between 11 & 12th streets.

THE PIONEER LAND AND LOAN BANK OF SAVINGS AND DEPOSIT is, notwithstanding its long name, one of the institutions of our city of which we feel proud. The half-yearly statement of the Bank, just announced in the dailies is a very satisfactory statement, and must be a pleasant one to the stockholders and depositors. With the gentlemen of known financial ability and solid wealth, who are its officers and board of directors, the Pioneer justly commands the respect and confidence of the community, and we are happy to direct our friends to it.

TO OAKLANDERS, ESPECIALLY TO NEW COMERS.—Are you in want of a good Groceryman?—For good weight, prompt attention, the best of articles and reasonable charges, we recommend our Oakland and Alameda County readers to go to E. Johnson, corner 12th and Market street, opposite the High school. Both Mr. Johnson and his energetic salesman, Mr. Hoag, are agreeable and obliging gentlemen, and practical grocerymen thoroughly acquainted with their business; they have furnished us with groceries for the last 8 years and would do the same for your family for all time to come, if you would only give them one trial. The place is easy to be remembered, opposite the High School, and they call for and deliver orders to ANY PART OF THE CITY.

SAN FRANCISCO'S SPECIALTY.—One of the first things that a visitor to San Francisco does—if he knows what he should do—is to have his portrait taken. He knows that nowhere else in the world are the atmospheric conditions more favorable for the production of a clear and beautiful picture, and that nowhere are more accomplished operators and artists, or more completely-appointed photographing establishments to be found. Chief among those to whom San Francisco owes this gratifying eminence is George D. Morse, of No. 417 Montgomery street. The celebrity of his portraits is now world-wide, and his well-furnished rooms are the resort of the fashionable and the connoisseur alike. Each succeeding week adds to his popularity and sees some novelty or some added excellence to guarantee its continuance and put him still further ahead of his competitors in his art.

HEALD'S BUSINESS COLLEGE, 24 Post Street, Near Kearny, SAN FRANCISCO, CAL.

Opposite Mechanics' Institute,

IMPARTS A THOROUGH AND PRACTICAL Education in all Commmercial and English Branches, French, German, Spanish, Drawing and Telegraphy. This school having greater facilities, and enjoying a more extensive patronage than any similar institution on the Pacific Coast, continues to base its claims for recognition and patronage upon the good sense and enlightened judgment of the public.

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Mrs. C. Woodbury,	Mrs W. J. Hamilton.
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ITS SPECIAL ADVANTAGES.

The attention to gentlemanly manners and correct business habits, and the fact that the Business Education is not confined to Bookkeeping, Penmanship and Arithmetic, but imparts such broad culture as the times now demand for a high position in the Mercantile Community.

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The high standing of its Graduates in the Business Community.

The Pains taken to secure positions for Graduates in good Business Establishments.

The admission of pupils of both sexes and of any age, so that young boys are rendered more manly by the association of the pupils of an older age.

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The Fact that each pupil becomes an elegant Business Penman before Graduating.

Its departments of Modern Languages and Drawing, in which each pupil can receive instructions free of charge.

Its complete Department of Telegraphy, in which students are fitted to enter at once upon their duties as Operators.

Does not issue Life Scholarships, but gives thorough instruction at reasonable rates.

Invites examination from all interested.

The "College Journal," giving full particulars regarding course of instruction, terms, etc., may be had at the Office of the College, 24 Post street, or by addressing

E. P. HEALD.
President Business College,
San Francisco,
july 26-78.

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Why not? Is it because you don't think it pays? It always pays, if done judiciously and in a style to command attention. The first requires much careful thought; the last a skillful and thorough compositor, and a large assortment of fancy, display, and job type. For want of means but few weekly papers in San Francisco have this latter commodity, and for want of space the daily papers as seldom use display type.

A provision firm advertises in one of the weekly papers thus:

SMITH & BROWN,
Provision & Commission Merchants.
DEALERS IN
BUTTER, CHEESE, EGGS, LARD, SMOKED MEATS, ETC., ETC.

Now, who cares for Smith & Brown, or whose attention is attracted by seeing *their* names in print? Would it not answer the purpose much better for which men advertise, if their specialty were set up thus:

To the Readers of the Pacific!

You are all invited to call or send your orders to
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I have there opened a retail store, in connection with my wholesale business, for the sale of unadulterated

Coffees, Teas & Spices.

Every article shall be just what it professes to be, and what the public expect by the name under which it is sold. My motto is: No adulteration; no deception: full measure, and every article of the highest excellence.

I have fitted up, at great expense, a new hot air engine, with mills attached, and you can have your coffee ground in the most improved style, at a moment's notice.

Goods delivered to all parts of the city, free of charge.

ADAM H. MURPHY,
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Or, if the attention of the reader is desired to be called to some particular line of business, the PACIFIC presents it thus:

STILL IN THE FIELD!

ALTHOUGH BURNED OUT LAST WEEK, our business will suffer no interruption.

All orders for WOOD, POSTS, TAN BARK and SHINGLES will be promptly filled, and at lowest rates.

HIGGINS & COLLINS.
Office—East street, south of and near Market.
Yard—Foot of Beale street.
San Francisco, July 26, 1877.

Female Employment Office

I would respectfully announce to the Ladies of San Francisco and vicinity, that I have opened elegant and commodious offices at
No. 118 ELLIS STREET,
For the purpose of supplying
FEMALE HELP
In every department of Labor. I shall be prepared at all times to furnish FREE OF CHARGE, competent and reliable
☞ Housekeepers, Governesses, Nurses, Seamstresses, Cooks, Laundresses, Waitresses, Chambermaids and General Servants; and believing that a well-conducted office, free from any objectionable surroundings, devoted specially to this object, and unconnected with any other business, has become a necessity, I ask a liberal share of patronage.
Scandinavian and German Servants a specialty.
H. H. WHITTEN,
7-11-3m 118 Ellis St., bet. Powell and Mason Sts.

If the public had to be told of the latest matter of interest to every householder, THE PACIFIC, with its large and varied fonts of newest and most stylish job type, would excite general attention with the following lines:

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NEW
AUTOMATIC
SILENT SEWING MACHINE.
LATEST INVENTION, Producing MARVELOUS RESULTS.
Is the only Sewing Machine in the world with
Automatic Tension, and
Automatic Stitch Indicator; is
Always Ready for Work, and is
Altogether Unparalleled.
Send Postal Card for Illustrated Price List, &c.
Willcox & Gibbs S. M. Co.,
(Cor. Bond St.) 658 Broadway, New York.
E. B. CUTLER, Gen'l Agent,
124 Post St. - San Francisco.
5th pg—9nov77

And so on, we could exemplify *ad infinitum*. A word to the wise is sufficient.

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Do it extensively; make the proper selection of newspapers, and *don't omit* in the selection THE PACIFIC. It is one of the oldest weekly papers on the coast; its circulation is larger than any other of its class; it numbers among its subscribers the best portion of the reading public—people who have money to spend—and if you don't feel up to the work in composing your own advertisement, express your wishes to the Advertising Agent of THE PACIFIC, who will do his best to help you, and make the advertisement what it should be—attractive.

Some people think that advertisements are not read. The trouble is, they are often set up in such poor style that they are never seen unless specially sought for. An advertisement of "Clerk Wanted," handsomely displayed, as only THE PACIFIC can display it, will, we believe, bring two or three hundred letters in a single day, and postage stamps enough to more than pay for the cost of the insertion will be enclosed for answers which are never sent, as the writing of so many would be too great a tax on the advertiser. Find out what the people want, tell them of it through THE PACIFIC, and you can make a fortune—if you

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EDUCATIONAL.

1852. 1877.
Young Ladies' Seminary
BENICIA.
The next year of this well-known Seminary will open THURSDAY, AUGUST SECOND, 1877.
The Rev. R. B. Snell will have charge of the departments of Mental and Moral Philosophy, and Natural Sciences.
For particulars, apply to
aug27 MARY E. SNELL, Principal.

Napa Ladies' Seminary.
The next session of this school will open on
Tuesday, August 7, 1877,
And continue for twenty weeks. It is very desirable that pupils should be present at the opening of the school, although they can enter at any time and be charged from the time of entrance. For particulars of school, apply to
MISS S. F. MCDONALD, Principal,
sep12 Napa, California.

Mills Seminary.
This well-known institution for Young Ladies will commence its next term on
Wednesday, August 1st, 1877.
With its fine commodious buildings, its ample grounds, and its large and efficient corps of teachers, the Institution offers unrivaled advantages for a thorough and finished education.
All letters of inquiry, and all communications relative to admission, should be addressed
REV. C. T. MILLS,
oct15-o Brooklyn, Alameda Co., Cal.

CALIFORNIA
Military Academy.
FOR CIRCULARS ADDRESS
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—AND—
STATIONERY!
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W. E. CHAMBERLAIN, JR. THOS. A. ROBINSON
PACIFIC
BUSINESS COLLEGE,
320 POST STREET,
Red Men's Building, opp. Union Square, S.
THIS IS THE OLDEST AND THE MOST Efficient Business College on the Pacific Coast. It possesses superior facilities for imparting a first-class Commercial Education, a practical knowledge of Telegraphy, and thorough instruction in the English and Mathematical branches, Penmanship and the Modern Languages.
It has MORE GRADUATES occupying honorable and lucrative positions than all the other commercial schools on the coast.
It is the ONLY COLLEGE IN THE STATE issuing
LIFE SCHOLARSHIPS
FOR A FULL BUSINESS COURSE, thus giving students not only ample time to complete the studies of the same, but also the privilege of reviewing at any future time.
Those who desire to prepare themselves for the practical duties of life, at the least expense of time and money, should examine the merits of this school before attending elsewhere.
☞ Ladies are admitted into all departments of the College. Students can begin at any time.
DAY AND EVENING SESSIONS
DURING THE ENTIRE YEAR.
For full particulars call at the College Office, 320 Post street, or address as above. 6-13-tf

SELECT SCHOOL
Cor. Howard and 24th Sts.
Misses M. B. and L. B. Cochrane, who for two years have been connected with the Young Ladies' Seminary, at Benicia, will open a select school for Misses and Young Ladies, Wednesday, July 25th, in the "Treat Place," corner of 24th and Howard streets. The house is large and commodious and the extensive grounds render it one of the most desirable locations in the city for the establishment of a first class school. Instruction will be given in Latin, Modern Languages, the ordinary English branches, Drawing and Music.
REFERENCES: Rev. Sylvester Woodbridge, D. D.; Rev. James Matthews, D. D.; Rev. W. C. Pond; Judge Samuel Cowles; Geo. C. Perkins (Goodall, Perkins & Co).
For further particulars apply to Miss M. B. Cochrane, corner 24th and Howard streets.
6-20-tf.

EDUCATIONAL.

Golden Gate Academy
OAKLAND, CAL.
Next Term Begins
August 1st, 1877.
D. P. Sackett A. M. Prin.
Josiah Keep, A.M., Assistant.
Classical Department; Scientific and English Department; Commercial Department; Preparatory Department; Department of Physical Culture.
Superior training in every department. The fitting of young men and women for college, a specialty.
Military drill and gymnastic exercise required daily—solely for physical exercise, development, and health.
Situation most commanding, beautiful and healthful.
Send for Circular.

Pacific Theological Seminary.
OAKLAND, CAL.
Year Consists of One Term.
Next year opens August 23, 1877.
Tuition, room-rent, use of books, and library, free. Board and washing at low prices.
All possible facilities and aids cheerfully furnished.
Situation charming and inspiring. Climate favorable to hard study.
For further particulars apply to Professor J. A. Benton, or to Professor George Mooar, OAKLAND, Cal.

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NOW PUBLISHING,
A Panorama of San Francisco.
From the summmit of California street hill, by the eminent photographer MUYBRIDGE.
This remarkable Photograph is the only Panorama of San Francisco ever published, and is nearly eight feet long.
It is invaluable as a most complete illustration of the picturesque situation and vast extent of the city, nearly every building being plainly distinguishable.
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Young Folks.

Twelve Years Old.

Twelve years old! Then I ought to know
My Father's the Father in Heaven;
I'm old enough to know for myself,
That of such is the kingdom of heaven.

Twelve years old! Then I ought to know
The work of my Father in heaven;
That caring for all, and doing them good
Is the work of the kingdom of heaven.

Twelve years old! Then I ought to help
The work of my Father in heaven.
In doing good there's some work for a child,
For of such is the kingdom of heaven.

Twelve years old! Then I'll pray to-day:
"My Father, my Father in heaven,
I am thy child, do thou help me to love;
For of such is the kingdom of heaven."

The Robin Redbreast.

Two robin redbreasts built their nest
Within a hollow tree;
The hen sat quietly at home,
The cock sang merrily;
And all the little young ones said,
"Wee wee, wee wee, wee wee."

One day the sun was warm and bright,
And shining in the sky;
Cock robin said, "My little dears,
'Tis time you learn to fly";
And all the little young ones said,
"I'll try, I'll try, I'll try."

I know a child, and who she is
I'll tell you by and by,
When mamma says, "Do this," or "that,"
She says, "What for?" and "Why?"
She'd be a better child by far,
If she would say, "I'll try."

The Shoe-Black Brigade.

Perhaps the boys of the Pacific coast will like to hear something about the Shoe-black brigade of London.

Some fifty years ago, John Pounds, a poor, lame shoemaker, determined to adopt and bring up a nephew, who, like himself, was a cripple. In thinking how he could best educate the boy, he decided that the companionship of another child would render learning easier and pleasanter to him. So he invited the son of a very poor woman, his neighbor, to join his boy in learning to read and write. Three others were soon added to the class, and when the boy, for whose sake he first became a teacher, no longer needed his instructions, the good shoemaker did not abandon the class he had formed, but added to its numbers till it consisted of upwards of forty scholars, including twelve girls. The pupils he taught were destitute and neglected.

Many a time he had been known to go upon the wharves and tempt such as these, by the offer of a roasted potato, to enter his school. Such was the loving influence of the teacher that they seldom needed urging to come a second time. The master taught them not only "book learning," as he called it, but his trade also. If hungry, he gave them food; if ragged, he clothed them as best he could; and, added to this, he joined in their sports. What wonder that they loved him, or that when he died suddenly, at the age of seventy-two, the poor children, who then formed his class, wept, and some of them fainted at the news. The success of this first ragged school led to the establishment of many similar ones in various parts of London, and from each of these schools twenty-four of the most deserving boys, between the ages of nine and fifteen years, are selected to form the Shoe-black Brigade of the various districts. These boys wear a uniform consisting of a flannel shirt, red or blue, according to their brigade, with a band on their cap of the same color, corduroy pants, and a badge on the sleeve, showing the boy's number, worked with white beads on dark cloth. Each boy is expected to spend the day with his blacking box, at an appointed place, never to call out or ask for patronage, but to do his work well, receiving one penny—two cents of our money—for each pair of shoes cleaned. One-third of the money earned they pay to the brigade to which they belong, the master of which visits the boys at their posts, and gathers them together for evening school and drill. The boys, who have been faithful and deserving, when too old for shoeblacks, are assisted to get situations as servants, farmers or sailors.

One Sunday, my attention was attracted by the regular tramp of the brigade of this district, as they marched out of church, their master leading the line. They presented a very nice appearance in their Sunday uniform, which was like the one they wear every day, only new and neat. They meet again in the evening for Sunday-school, in which many benevolent persons take an interest. The next Monday morning, after the hurry of their work was over, I saw two of these boys sitting on the sidewalk, one reading aloud to the other from his Sunday School, book, and as I passed, I heard these words: "Never borrow trouble; it comes soon enough to all."—[Sheltering Arms.

A beautiful answer was given by a little Scotch girl. When her class was examined she replied to the question: "What is patience?" "Wait a wee, and dinna weary."

Make Your Own Sunshine.

"O dear, it always *does* rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad; now I've got to stay indoors all day, and I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Fido and play on the grass and have a good time, and pull wild flowers and eat sandwiches under the trees; and I'll just have to stand here and see it rain, and see the water run off the ducks' backs all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jennie. "Why, how you *do* talk"; and she smiled through her tears. "You haven't got a sunshine-factory, have you?"

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack. "Now, let me give you the rules for making sunshine. First, don't think of what might have been if the day had been better. Second, see how many pleasant things there are left to enjoy. And lastly, do all you can to make other people happy."

"Well, I'll try the last thing first"; and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you have got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't any thing to enjoy, 'cause all my dolls are old, and my picture-books all torn, and—"

"Hold!" cried Uncle Jack. "Here's an old newspaper; now let's get some fun out of it."

"Fun out of a newspaper! why, how you talk!"

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea-tray, and showed her how to roll a marble round it.

And so she found many a pleasant amusement; and when bed-time came she kissed Uncle Jack, and said:

"Good night, dear Uncle Jack."

"Good night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY.
Uncle Jack and Little Jennie.

She made Uncle Jack laugh when she told him her dream; but she never forgot what you must remember—a cheerful heart makes its own sunshine.

The Gentle South Wind.

"Now Walter Harrison Ames, you get right out of that chair this minute, for that's my seat, and I want to sit there"; and little Miss Rose, who looked like a snapdragon, tried to shake her sturdy brother, who had a very cool way of pretending not to hear when he did not mean to heed, and who sat as calmly looking out of the window as if only a fly were attempting to move him.

Papa was reading in the other window, but he seemed to know exactly what was going on, and so he called the little snap-dragon, though he did not use that name, to come to him, as he had a story to tell her.

A story was always a delight, and so the little changeable flower, almost a rose again, went instantly and seated herself on a little bench at his feet.

"This morning, Rose, as I was going down town," he began, "I met a disagreeable north wind and it snapped and snarled in a very spiteful way. It began by trying to injure the trees and break off the branches, but the branches were too strong for it and wouldn't give way. Then it rushed at me and blew my coat as hard as it could, and said in a gruff tone, as plain as a wind could talk, 'Take off your coat quick, I won't wait.' But I laughed at the idea of obeying such a command as that, and so just buttoned my coat up as tight as I could, and the north wind tugged and tugged in vain.

"In the afternoon, as I came home, the south wind met me, and such sweet manners as it had! It came up and kissed me first, and then said so gently, as it played with my hair and patted my cheek, 'Open your coat, please, open your coat.' I opened it right away, every single button, for I was glad to get all the south wind that I could, and it is doing me good yet. Which is my little girl, the stormy north wind or the sunny south?"

"The sunny south, papa," answered little Rose cheerliy, as she went up to brother Walter and kissed and patted him, and said, "Please let me have that chair, Walter dear?"

Brother Walter didn't say one word, but he whisked out of the chair in a second, caught the little south wind up, clapped her in the chair, gave her two kisses and scampered off to play.

Couldn't Quarrel.

In the depths of a forest there lived two foxes who never had a cross word with each other. One of them said one day, in the politest fox language:

"Let's quarrel."

"Very well," said the other, "as you please, dear friend; but how shall we set about it?"

"Oh, it cannot be difficult," said fox number one. "Two-legged people fall out, why should not we?"

So they tried all sorts of ways, but it could not be done, because each would give way. At last number one brought two stones.

"There," said he, "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now, I'll begin. Those stones are mine."

"Very well," answered the other, gently, "you are welcome to them."

"But we shall never quarrel at this rate," cried the other, jumping up and licking his face.

"You old simpleton, don't you know that it takes two to make a quarrel any day?"

"Mamma, Who Is the Prettier?"

Two little girls stood at their mother's knee one day. They were twins, six years of age. Dolly was dark and Dora fair. They were very fond of each other and were made much of by all the household. They were both very pretty children and were allowed to hear this said too frequently, as it sometimes proved, for their happiness.

The children would hear such remarks as, "I think Miss Dolly much prettier than Miss Dora; look what lovely black eyes she has, and such black beautiful curls!" or, "Oh, Miss Dora is far the prettier to my thinking; her hair is like gold, and her eyes are so soft and blue; and what pretty lips the little dear has!" Who can wonder if the quick ears of the little sisters took in all they heard, and that in a moment? It was such an occasion that brought them now to their mother as umpire to decide the question, "Who was the prettier?" It was certainly a very hard matter, as she gazed upon the sweet, eager faces, waiting in anxiety for the judgment to be pronounced.

At last she said, "Well, dears, I think her the prettier who thinks her sister is, who loves to hear her beauty praised, forgetful of herself. So if Dora loves to hear Dolly praised best, and Dolly, Dora, then you are both equally pretty; but the desire to be thought the prettier will soon make my dear little girls very ugly and very unlovable."

They never forget this lesson, and as they grew older became more and more beautiful because of the unselfish love they bore to each other.

SEEK THE LARGE BLESSING.—"How much easier it is to do a great thing than a little thing!" said Dr. Bushnell, in commenting on a successful effort to win a somewhat dissipated young man to a new life in Christ, instead of laboring to induce him to give up one bad habit for another. Time is often lost in God's service by not attempting enough, by not striving after great things. God can give a large blessing as easily as a small one, and he is as ready to do it. It is better, therefore, to ask for the greater rather than the less, when we want a blessing of the Lord. We ought not to be limited by the means at our disposal in our plans for good. Whatever seems desirable in our church, or school, or class, or home, we ought to strive after, and expect to secure. The lack of time, or of money, or of workers, is of little importance where God wants the work done. It is easier to accomplish great things through faith than small things by mere human instrumentalities.

THE BIBLE.—The Bible is the young man's book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashes its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and the "pleasures for evermore."—[Dr. John Hall.

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THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,

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BOSTON, Dec. 17, 1872.

H. R. Stevens, Esq.: Dear Sir—May I ask the favor of you to make my case public?

In 1861, while on picket duty in the army, I was taken with a *fit*, which lasted all night. Was taken into camp and dosed with whiskey and quinine. After this had *fits* every day, and was taken to Newbern Hospital, and there treated by the attending physicians. I grew worse and was sent home. Remained in poor health for four years, treating with many physicians and trying many remedies. Finally Scrofula made its appearance on different parts of my body, and my head was so diseased as to be frightful to look at, and painful beyond endurance. After trying the most eminent physicians, without improvement, a change of climate was advised.

Have been to the Hot Springs in Arkansas twice, each time giving their treatment a thorough trial. Finally came back to Boston, discouraged, with no hope of help. Life was a burden to one in my situation. My disease, and the effect of so much powerful medicine, had so damaged my system that the action of my stomach was apparently destroyed, and my head was covered with ulcers which had in places eaten into the skull bone.

The best physicians said my blood was so full of poison they could do no more for me. About this time a friend who had been an invalid told me VEGETINE had restored him to perfect health, and through his persuasion I commenced taking VEGETINE. At this time I was having *fits* almost every day. I noticed the first good effects of VEGETINE in my digestive organs. My food sat better and my stomach grew stronger. I began to feel encouraged, for I could see my health slowly and gradually improving. With renewed hope I continued taking the VEGETINE, until it had completely driven *disease* out of my body. It cured the *fits*, gave me good, pure blood, and restored me to perfect health, which I had not enjoyed before for ten years. Hundreds of people in the city of Boston can vouch for the above facts.

VEGETINE has saved my life, and you are at liberty to make such use of this statement as pleases you best, and I beg of you to make it known that other sufferers may find relief with less trouble and expense than I did.

It will afford me great pleasure to show the marks of my disease or give any further information relative to my case to all who desire it.

I am, sir, very gratefully, JOHN PECK,
No. 50 Sawyer street, Boston, Mass.

Twenty-Seven Years Ago.

H. R. Stevens, Esq.: Dear Sir—This is to certify that my daughter was taken sick when she was three years old, and got so low that we were obliged to keep her on a pillow, without moving, to keep the little thing together. She was attended by several physicians—the regular attending one being old Dr. John Stevens. They all pronounced her case incurable. She had been sick about a year, when hearing of the great Blood Remedy, VEGETINE, I commenced giving her that, and continued it regularly till she was about seven years old, when she was pronounced perfectly cured. During her sickness three pieces of bone were taken from her right arm above the elbow, one of them being very long. Several small pieces were also taken from her left leg. She is now twenty-seven years old, and is enjoying good health, and has ever since she was seven years old, with no signs of Scrofula or any other blood disease. Her arm is a little crooked, but she can use it almost as well as the other. Her legs are of equal length, and she is not in the least lame. Her case was Scrofula, inherited in the blood; and I would recommend all those having Scrofula Humor of any other blood disease, if they wish to have a perfect cure, to try VEGETINE, the reliable blood remedy, which does not weaken the system like many other preparations recommended, but, on the contrary, it is nourishing and strengthening. My daughter's case will fully testify this, for I never saw nor heard of a worse form of Scrofula.

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WAKEFULNESS FROM OVERWORK.

A symptom of mental exhaustion indicative of a very great degree of mental strain, is persistent wakefulness. The physiological cause of this condition is well understood. During excessive labor of the brain there is an increased flow of blood to the working organ, the vessels of the head and neck becoming distended with blood, as is shown by the flushing of the face. If this condition of distention is long continued the vessels are apt to lose the power of contracting when mental activity is diminished. Hence arises the impossibility of fulfilling the physical conditions of sleep, the most important of which is the diminution of the flow of the vital fluid to the brain. Some extraordinary instances have been recorded of prolonged wakefulness as a result of mental overstrain. Boerhaave mentions that when, on one occasion, intently engaged on a particular study, he did not close his eyes in sleep for six weeks. Sir Gilbert Blans was informed by Gen. Pichegru that, for a whole year, when engaged in active campaign operations, he slept but one hour in the twenty-four. These and other similar cases have probably been unconsciously exaggerated, for people sleep without having an after-consciousness of the fact. It is certain enough that the continued deprivation of any considerable part of the normal amount of sleep will be seriously detrimental to health. Dr. Hammond, in his work on sleep, mentions the case of a literary man in America, who, for nearly a year, while intently engaged in a favorite study, restricted his period of rest to four hours a day, and frequently less. At the end of the time the overtasking of his mental powers was manifested in a curious way. He told the physician that, though still able to maintain a connected line of reasoning, he found that as soon as he attempted to record his ideas on paper, the composition turned out to be simply a tissue of arrant nonsense. When in the act of writing, his thoughts flowed so rapidly that he was not conscious of the disconnected nature of what he was writing; but as soon as he stopped to read it over he was aware how completely he had misrepresented his conceptions. If the language happened to be at all intelligible, it was sure to have no relation to the ideas he wished to express. Thus, wishing to obtain a book from a friend, he found that, instead of the request, he had written the prayer of Socrates as given by Plato.

Sir Isaac Newton, in the later years of his life, suffered greatly from wakefulness. The fact, well known to every medical man, that persistent sleeplessness is frequently the precursor or initiatory stage of several most intractable maladies, physical and mental, always invests the presence of this indication of mental overstrain with grave interest. But a continued course of excessive mental labor generally manifests its effects on the mind itself in various ways, all, more or less, premonitory of approaching collapse. The brain-worker begins to perceive an unwonted want of clearness in his ideas; work becomes gradually less easy to him; he is alarmed at sudden awkward failures of memory; a feeling of surfeit or disgust will steal over him in the midst of work; he becomes unable long to fix his attention, and latterly feels as if all mental energy were crushed out of him. If these warnings of an overwrought brain, now speaking distinctly with the tongue of disease, are disregarded, the wonder frequently is, not that the inevitable retribution follows, but that it should have been so long delayed. What particular form the Nemesis shall assume, whether of physical or mental disease, will be determined by accidents partly of personal habit and temperament, and partly of inherited predisposition. It is noteworthy, however, that the common opinion that excessive mental occupation gravitates toward insanity does not appear to be verified by facts. Indeed, one of the foremost of living English physicians doubts whether alienation of mind is ever the result of simple mental overstrain. It is to physical, not to mental, derangement that excessive work of the brain generally gives rise. Insanity, he points out, finds the most suitable material for its development among our cloddish, uneducated classes; while the worst forms of physical disease are originated and intensified by our educated, over-straining brain-workers.—[Chambers' Journal.

Jordan is about the color of a new slate—a slate with a greenish gray cloud still covering its surface. Its waters are opaque, thickened with clay, but delicious in temperature and very refreshing to a pilgrim's palate. Is it a wonder that the river rushes like a mill-race? From its source to its mouth, one hundred and thirty-six miles in a bee-line, it descends three thousand feet. Its very name, "Yarden," in Hebrew, signifies descent. It twists and turns until it has trebled the natural course from fountain to sea. It rises in its might and covers the plains, and drives back the flocks and herds that pasture along its banks. You cannot bridge it; often you cannot ford it. Thrice was it miraculously parted in the old miraculous days that the prophets might pass over it dry shod.

He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others. —[Dr. Whichcote.

Paragraphs.

Most men employ their first years so as to make their last miserable.

"A straight line is the shortest in morals as well as in geometry."

"A baby," says a recent French writer, "is an angel whose wings decrease as its legs increase."

Men who would scruple to utter a lie do not scruple to entertain a prejudice, forgetting that prejudice is a standing falsehood.

No man ever sunk under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day, that the burden is more than a man can bear.

A lady who refused to give after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery, she said, "God could not find the way into her pocket, but it seemed the devil did."

Christ tells us to leave the ninety-and-nine to go after the one that is lost. Often the Church reverses the direction: it leaves the ninety-and-nine that have strayed, to coddle and care for the one that is in the fold.

To no kind of begging are people so averse as to begging pardon, i. e., when there is any serious ground for doing so. When there is none, this phrase is as soon taken in vain as other momentous words are upon light occasions.—[Archibald Hare.

No well-bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner toward them—a care of word and action that will lighten the burden of humanity which they must necessarily feel, as much as possible. The refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal.

"What does Satan pay you for swearing?" asked one gentleman of another. "He does not pay me anything." was the reply. "Well, you work cheaply—to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly, to risk your own precious soul, and for nothing—you certainly do work cheaply, very cheaply indeed."

It is far better for a child to play with his whole soul than to study with but a fragment of it. If he be thus trained in his youth, if work and play and study, each in its turn, absorb him utterly for the time, there will be but little danger of his growing up to be an absent-minded man. Those in mature life who have unfortunately acquired this pernicious habit may, by a similar process of self-culture, gradually overcome it.

A man of cool head and strong limbs was one day climbing a dangerous precipice, and when he had reached one specially perilous point, his heart grew cold when he heard from below the voice of his little son, and, looking down, saw the little fellow clambering along the same path. The purpose which was leading him up that rugged cliff was not so important as the life of his son, and he promptly retraced his steps, and his heart did not cease to throb with alarm until he had led his little one back to a place of safety. He never forgot the lesson. Could each father remember that the footsteps of their boys are just behind them, how many a sinful habit would be forsaken.

CLEOPATRA'S NEEDLE.—This monolith of rose-colored granite, which has been at Alexandria, in Egypt, for more than 18 centuries, is being removed to the banks of the Thames, at an expense of $50,000, by the munificence of Mr. Erasmus Wilson, an eminent surgeon of London.

It is more than 3,300 years old. Two obelisks were cut from the quarries of Syene, in the reign of Thotmes III, (1444 B.C.), and set up, at Heliopolis, in front of the Temple of the Sun, by Sesostris, his successor. They are inscribed with hieroglyphics, signifying that they were erected to the god Ra, the rising sun, and to Turu, the setting sun. Other hieroglyphics were added, commemorative of military conquests.

When the Romans took possession of Egypt, these grand obelisks were removed by Cleopatra to Alexandria, and set up near the shore of the Mediterranean, about the year 40. One of them still stands, a well-known landmark. The other has lain buried in the sand for centuries.

In 1801, when the French army left Egypt, the British officers claimed the prostrate obelisk as a spoil of war, but did not move it. In 1819 the Pasha of Egypt, Mehemet Ali, presented it to the Prince Regent, and it was accepted by the government.

BISMARCK'S DOG. — The celebrated Prince Bismarck, I am told, has a wonderful dog—a large lean fellow, as black as a raven's wing, faithful and devoted as it is possible for a dog to be. He is inseparable from his dark-brown master, following him everywhere, without taking his eyes from him.

According to my informant, when the prince is called to the emperor's presence, the dog recognizes the helmet which he wears, (instead of his military cap) and then he does not follow him. He knows also that he must not accompany his master to the Reichstag, (the German parliament) whither the prince ordinarily goes on foot. The dog follows him to the gate of the park, and then his master turns, and, raising his blue cap trimmed with saffron-colored galloon, says briefly, "Reichstag!" The dog understands; he lowers his head, drops his tail, and turns sadly to the house.—[St. Nicholas.

THEORY AND PRACTICE.—Peter was not only to "feed the sheep and lambs," but to "strengthen his brethren." For this end, he had to learn in the school of experience his own weakness, the deceit and treachery of his own wicked nature, the tempter's power, and the omnipotency of Christ. These are the men who are useful to the Church of God, who can say, "We speak that we do know, and testify that we have seen."

WHAT THE BILIOUS REQUIRE.—Since torpidity of the liver is the chief cause of its disorder, it is evident that what the bilious require is an alterative stimulant which will arouse it to activity, an effect that is followed by the disappearance of the various symptoms of its derangement. Hostetter's Stomach Bitters invariably achieve the primary result mentioned, besides removing the constipation, flatulence, heart-burn, yellowness of the skin and whites of the eyes, pain in the right side and under the right shoulder, nausea, vertigo and sick headache, to which bilious invalids are peculiarly subject. As a remedy for chronic indigestion, mental despondency and nervousness the Bitters are equally efficacious, and as a renovant of lost vigor, a means of arresting premature decay, and a source of relief from the infirmities to which the gentler sex is peculiarly subject, they may be thoroughly relied upon

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ASTHMA AND CATARRH.—See Dr. Langlell's advertisement.

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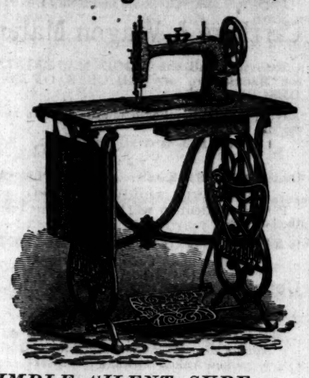
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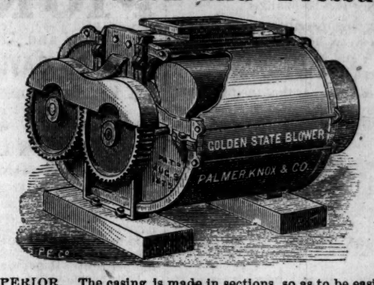

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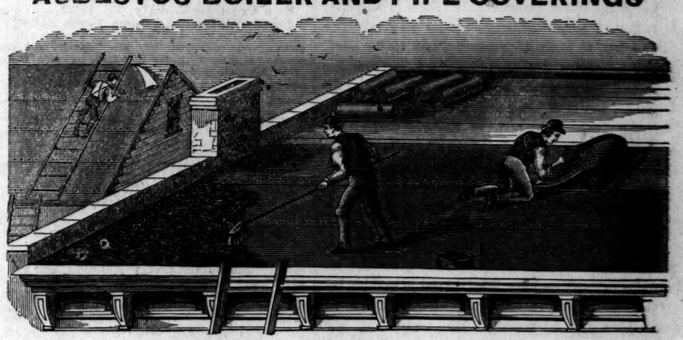
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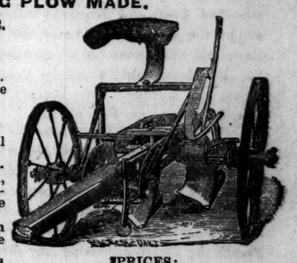
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Will be opened at the Pavilion,

Eighth, Market and Mission streets,

TUESDAY, AUGUST 7, 1877,

At 11 A. M., with appropriate exercises.

Many contributions from Exhibitors at the Centennial Exposition are promised, so that LOCAL EXHIBITORS are earnestly requested to make EARLY APPLICATION FOR SPACE.

All applications for space and information may be had by addressing the Secretary of the Board of Managers of the Twelfth Industrial Exhibition, or the Superintendent, at 27 Post street, San Francisco.

No charge will be made, to exhibitors, for space.

A. S. HALLIDIE, President.
J. H. GILMORE, Superintendent.
J. H. CULVER, Secretary

PIONEER

Land and Loan Association.

BANK OF SAVINGS & DEPOSIT,

S.E. Cor. California and Montgomery Sts

SAFE DEPOSIT BUILDING.

Incorporated 1869. Guarantee Fund, $200.000

110th

Dividend will be paid on the 6th of August, 1877.

Deposits in Gold and Silver

and U. S. Currency received, and interest paid on the same. Certificates of Deposit and Pass Books issued, payable at ten days' notice, bearing nine per cent. per annum. Ordinary Deposits, payable without notice, 8 1-2 per cent. per annum. Term Deposits receive ten per cent. Reports can be obtained at the Bank.

This incorporation is in its ninth year, and refers to over five thousand eight hundred depositors for its economical and successful management, thereby securing the full amount of interest earned. No charge for entrance fees or pass books. Bank open from 9 A. M. to 5 P. M. On Saturday evenings until 9.

Money to loan on approved securities.

First-class **Fire and Burglar-Proof Vaults** for the safe-keeping of Treasure, Special Deposits and Trust Funds, Bonds, Silverplate, etc.

H. KOFAHL, Cashier.
THOS. GRAY, President.
C. J DUNCAN, Secretary. 8jan76tf

The Hibernia Savings & Loan Society,

N. E. CORNER MONTGOMERY AND POST STS.

San Francisco, July 25, 1877.—At a meeting of the Board of Directors of this Society, held this day, a dividend at the rate of eight per cent. per annum was declared on all deposits for the six months ending with the 21st inst, payable from and after this date and free from Federal tax.

12augs EDWARD MARTIN, Secretary.

DIVIDEND NOTICE.

The German Savings and Loan Society.

SAN FRANCISCO, June 30, 1877.

For the half year ending this date, the Board of Directors of the German Savings and Loan Society has declared the Dividend on Term Deposits at the rate of nine (9) per cent. per annum, and on Ordinary Deposits at the rate of seven and one-half (7½) per cent. per annum, free of all Federal Taxes, and payable on and after the 14th day of July, 1877. By order.

GEO. LETTE, Secretary.
3aug77B

DIVIDEND NOTICE.

Masonic Savings and Loan Bank

No. 6 Post St., Masonic Temple, San Francisco.

At a meeting of the Board of Directors of this Bank, held July 20th, 1877, a dividend was declared at the rate of eight and one-fourth (8¼) per cent. per annum on term deposits, and seven (7) per cent. per annum on ordinary deposits, for the semi-annual term ending July 21st, 1877, payable on and after July 25th, 1877, free of Federal taxes.

aug27B H. T. GRAVES, Secretary.

DIVIDEND NOTICE.

The Collateral Loan & Savings Bank,

COR. POST AND KEARNY STS., San Francisco,

Has declared dividends on the shares as follows: For September, 1½ per cent.; for October, 2 per cent; for November, 2 per cent.; for December, 2 per cent; and an extra dividend of 5 per cent. for six months ending December 31st. Also, for January, 1877, 2 per cent.; and for February, 1877, 2 per cent.; for March, 1877, 2 per cent.; for April, 1877, 2 per cent.; for May, 2 per cent.; for June, 1877, the usual monthly dividend of 2 per cent; also an extra dividend of 5 per cent. for the past six months is declared, payable July 6th, 1877, to stockholders of record June 27, 1877.

3junec F. S. CARTER, Secretary.

B. F. HOWLAND,

PHOTOGRAPHER

Successor to **P. J. SULLIVAN,**
CORNER OF
Jessie and Third streets,
SAN FRANCISCO,

Will be happy to see his old friends and patrons

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HOWLAND'S NEW GALLERY,

No. **35 Third Street**, corner of Jessie,

Where they will be sure to get first-class Pictures, and at prices that defy competition.

Call and see those beautiful PEARL TYPES, made only at **Howland's New Gallery.**

The genuine Pearl Types are the most beautiful pictures ever made, either plain or colored.

☞ Card Picturers, from $1.00 to $3.00 per Dozen. Cabinets, from $3.00 to $5.00 per Dozen. Large Photographs, to frame, from $1.00 to $2 00.

Just half the price charged at other Galleries, and just as good work as can be done in this city.

Save your money by going to HOWLAND'S NEW GALLERY for your Pictures.

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FROM THE REV. W. H. H. MURRAY, Boston, Jan 12, 1876: "The sermons which I have preached to my people during the last three months, have been the outgrowth of Bible meditation alone. I have not made a library reference in construeing one of them. The volumes which I have by my side or on my knees when dictating them, are the New Testament and Webster's Dictionary. The former I find to be worth more to me, as a preacher of the gospel to the people, than all the books of theology in the world. And the latter contains not only the germs, but the expressed wealth, of all English literature. From the one, I get my facts and my inspiration; from the other, I am taught exactness of definition and precision of statement. Never until I shut myself off from all other books and confined myself exclusively to these two, did I know how perfectly equipped for flight the mind is that has on either side of it these wings of power."

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Importers and Wholesale and Retail Dealers in

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Embracing all the WOOD MATERIALS for the Manufacture of VEHICLES OF EVERY DESCRIPTION.

Having a large warehouse appropriated to the storage of

HARD-WOOD LUMBER,
VIZ:
OAK, ASH, HICKORY AND MAPLE, ALSO,
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Particular attention will be paid to this branch of the business.

SARVEN'S PATENT WHEELS
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Thimble Skeins and Boxes for Wood Axles. Agents for the sale of the Rubber-Cushioned Axles, Carriage Hardware.

MALLABLE IRONS, for vehicles of every description, some New and Improved Patterns.

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This is the only New Song book containing Mr. Bliss' best Songs—the ones that have made his name famous throughout Europe and America.

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NEW ANTHEM BOOK, by Dr. J. B. HERBERT, assisted by the best writers of the day. Just published and will be found just what is needed for Choirs, Conventions, etc. Sample copy mailed, $1.25.

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A collection of the best Songs, Duets, Quartets, etc., Secular and Sacred, by the late P. P. BLISS, with portrait and sketch of his life. Price, in boards, 30 cts.; cloth, 50 cts.; cloth, full gilt, 75 cts.

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$2.00 per YEAR, or 25 per NUMBER.

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MANILLA ROPE (All Sizes).
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IN VAIN,

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DR. SALFIELD'S REJUVENATOR,

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It is the only great remedy, immediate relief, and positive cure for **Weakness peculiar to men**; such as Nervous, Mental, and Physical Debility, Premature Decline, and Broken-down Constitution, from whatever cause.

It will restore Exhausted Vitality and Manhood when all other remedies have failed.

It will purify the blood and supply it with the necessary life-giving principle, and thereby eradicate all morbid eruptions of the skin. It is an immediate relief and sure cure for all **Kidney** and **Bladder Complaints.**

Price, $2.50 per bottle, or five bottles in case (which in most every instance has effected a complete cure) for $10.00. Sent to any address upon receipt of price, or C. O. D. Procurable only direct of

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CURES DISEASES OF THE
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In the wonderful medicine to which the afflicted are above directed for relief, the discoverer believes he has combined *in harmony* more of Nature's sovereign curative properties, which God has instilled into the vegetable kingdom for healing the sick, than were ever before combined in one medicine. The evidence of this fact is found in the great variety of most obstinate diseases which it has been found to conquer. In the cure of **Bronchitis, Severe Coughs,** and the early stages of **Consumption,** it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. While it cures the severest Coughs, it strengthens the system and **purifies the blood.** By its great and thorough blood-purifying properties, it cures all **Humors,** from the worst **Scrofula** to a common **Blotch, Pimple,** or **Eruption.** Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution established. **Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin,** in short, all the numerous diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from **Torpid Liver,** or **"Biliousness."** In many cases of **"Liver Complaint"** only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect cures, leaving the liver strengthened and healthy.

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Prepared by **R. V. PIERCE, M. D.,** Sole Proprietor, at the WORLD'S DISPENSARY Buffalo, N. Y.

This Cut Illustrates the Manner of Using

DR. PIERCE'S
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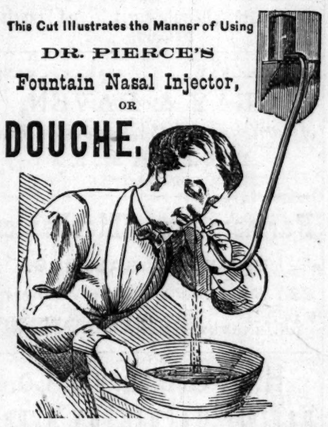
OR

DOUCHE.



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DR. SAGE'S CATARRH REMEDY.

It is the only form of instrument yet invented with which fluid medicine can be carried *high up* and *perfectly applied* to all parts of the affected nasal passages, and the chambers or cavities communicating therewith, in which sores and ulcers frequently exist, and from which the catarrhal discharge generally proceeds. The want of success in treating Catarrh heretofore has arisen largely from the impossibility of applying remedies to these cavities and chambers by any of the ordinary methods. This obstacle in the way of effecting cures is entirely overcome by the invention of the Douche. Its use is pleasant and so simple that a child can understand it. **Full and explicit directions** accompany each instrument. When used with this instrument, Dr. Sage's Catarrh Remedy cures recent attacks of **"Cold in the Head"** by a few applications.

CATARRH

SYMPTOMS—Frequent headache, discharge falling into throat, sometimes profuse, watery, thick mucus, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of nasal passages, ringing in ears, deafness, hawking and coughing to clear throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taste, dizziness, mental depression, loss of appetite, indigestion, enlarged tonsils, tickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

Dr. Sage's Catarrh Remedy, when used with **Dr. Pierce's Nasal Douche,** and accompanied with the constitutional treatment which is recommended in the pamphlet that wraps each bottle of the Remedy, is a perfect specific for this loathsome disease. It is mild and pleasant to use, containing no strong or caustic drugs or poisons. The Catarrh Remedy is sold at 50 cents, Douche at 60 cents, **by all Druggists.**

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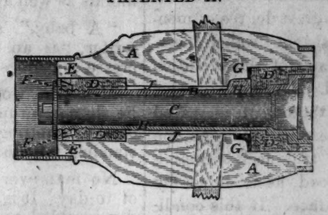

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IT REDUCES Wear and Tear to a minimum.
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IT MARKS a Stride, the greatest ever made, towards Perfecting Wheeled Vehicles.

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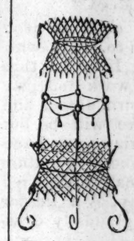

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Eastern buggies at 25 per cent. less than San Francisco importers' prices.

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Announces a Reform platform in the following prices of Boots and Shoes.

LADIES.

Ladies' Balmorals, foxed, worth $2, for	$1 50
" Buttoned, " worth $4, for	3 00
" Balmorals, scalloped, worth $3, for	2 00
" Toilet Slippers, worth $1.50, for	1 25

Misses and Children.

Misses', Children's and Infants' Shoes, 25 per cent. less than formerly.

Misses' School Shoes, worth $2 50, for	$1 75
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500 pairs Children's Shoes, per pair	1 00
100 pairs Infants' Kid Shoes, per pair	75

My Men's Trade

Has so largely increased that I am able to sell VERY CHEAP.

Grained Leather Boots, worth $5, for	$3 50
100 pairs French Calf Boots, worth $6, for	4 00
200 pairs Army Brogans, worth $2.50, for	1 50
Box Toe Congress Shoes, worth $4, for	3 00
Alexis, best sewed, worth $7, for	4 50

The most of my Boots and Shoes are marked with plain figures.

☞ REMEMBER THE PLACE—Sign of the Big Boot.

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